

INSTITUTE OF YORUBA CULTURAL STUDIES

THE ORIGINAL MAJOR ODÙ IFÁ. ILÉ-IFÉ.

Volume 1 of 18

**Volume
1**

Chief Dayo`



By Chief Dayo` Ologundúf

INSTITUTE OF YORUBÁ CULTURAL STUDIES

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Volume 1 of 18

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By Chief Dayo Ologundudu

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Chief

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**This work is a
compilation of the
major sixteen Odùs of**

Ifá and some of their stories. They are from different sources including magazines published and unpublished, Ifá books and also oral recitations. Much thanks to Awótuúndé Aworeni for the input of the oral recitations

and a lot of the manuscripts. This book would have not been possible without his input. The position of the Odùs is the original position from Ilé Ifè as followed in William Bascom Ifá Divination book published in 1969.

Because Ifá has been strictly oral teachings for many years until recently, the Odùs are still kept in oral forms. Awótuńdé Awóreni and I worked on a lot of the oral recitations and I did all of the translations. There are many more stories of

**the Odù of Ifá that
may not be covered in
this book. There is no
one book that can
possibly cover all the
stories in the Odù Ifá.
As I have said before
no one know it all. Ifais
what our ancestors call
“Àmò mòtań”. Ifá is
something that one**

**can never know all of
its knowledge. Eyi o
mọ emi kò mọ - What
you know I may not
know— Eyi momo Iwo
ko mo what I know you
may not know. It must
be noted that the
contents of this book is
a result of many
thoughts and many**

**people opinions and
not only of the author.
Thanks to many of the
elders that have made
efforts to preserve the
Yorùbá culture and
made great
contributions to the
growth of the
traditions. I feel
obligated that I should**

**add the little that I can
do to what they are
already doing.**

**Yorùbá said “Ko
s'ohun tuntun lábe
ọrun -There is nothing
new under the sky.**

**The author takes no
responsibilities for the
consequences of the
outcome of the**

**circumstances in this
book. It is a reference
book for Ifá
practitioners. All the
instructions in the
book should be giving
serious consideration.
It is a taboo for
someone that is not a
Babaláwo to use the
contents of this book**

**as referred to in the
“Ebo” offering /
sacrifice. Some of the
rituals may require
supervision or
attendance of other
practitioners.**

DEDICATION

**This book is dedicated
to my very first
Olúwo. He was one of**

**the Àràbàs of Ilé Ifè by
the name Late
Awósadé Awosópé. I
also dedicate the book
to Araba of Ifè after
Awosópé, Àràbà
Ifásuyì who was also
my Ojùgbònà. I also
dedicate this book to
many of the Awo
Olódùmeriṇdińlógúń**

**and awo Ọlọfin at
Òkèìtasẹ̀. Some of
these awos have joined
the ancestors in the
recent years both here
in Nigeria and the New
World. To name few of
them are. Chief Àró,
Chief Awójèbi of Ilé
Olùgbódò. Chief
Amáyéguń. Báyo**

**Àkaṅbí. Chief
Elúyemí, the Apena of
Ifẹ. Chief Olafaye,
tẹdimọlẹ awo Ilare.
Chief Afẹdìgbà, Chief
Asẹkindá. Chief
Adélẹkaṅ. Chief
Awópéjú Bogunbẹ
Afolabi Epega.,Essi
kini Olusanyin, Chiefn
Àjàbíkin, Teddy**

**Holiday, Chief Bey
and Oba Adefunmi the
1st of O yotunji Village
in South Carolina.**

ACKNOWLEDGEME

**Special thanks to Tuṇdé
Iféṣlá Awóreni, the son of
the Àràbà Mòkòrànwálé
Àdìsá Awóreni for his
immense contribution to
this book. Many of the oral**

stories in this book came from him. Tuńdé went to the elders in Ilé Ifẹ̀ and Ọyọ to get more Odus. Baba Àró was one of our inspirations in the quest. The book would have not been possible without Tuńdé Awóréni. I thank the Àràbà Àgbáyé the supreme authority and the spokes mouth of Ọ ruńmìlà. I also thank all the children that

**recited a lot of the Ifá for
me. I thank Awófólájù
Ifatoba Awóreni, Owólabí
Awódòtun Awóreni., Ajíbádé
Awóşopé Awóreni. I also pay
homage to the whole Awo
Olódùmeriñdìnlóguñ. Àràbà
Awóyemí Àdìsá Awóreni,
Chief Àgbongbon Akanni
Ifálolú, Chief Akódá awo of
Ifè Adífágbadé Ifátuñmìşè,
Chief Asèdá Osari Adéyefá,
Chief Tẹdimọlẹ Awo Ilare.**

**Fatoba Gbenro., Chief
Mẹgbón Awo Iremọ. Chief
Kínríndín Awo Ideta, Chief
Sékindá AwoỌ rańmíyań,
Chief Ọbakin àlà, awo Ode
Ìjùgbẹ, Opepe awo Ìlegbùdù,
Chief Afèdìgbà kọruń
sawoỌlọfin, Ọmọparíọlá
Olútidé. Chief Adefalu
Awósadé Múrindé. Chief
Séséré awo Àtìbà, Chief
Etitan Sesere awo imojubi,
Chief Amosun, Chief**

**Amòrè, Chief Dòsuùmú,
Chief Adífáṣẹ, Chief
Ageṣinyówá, Chief Ereruda
awo Ido, Chief Erìnmìn awo
odeỌ̀ wò, Chief Jólófinpẹ,
Chief Awósisẹ Káyòdé,
Chief Fìdípòtẹ and Chief
Ósekékerérebi"ja awo
Olúorogbo. I thank
Babalawo Carlos Collazo for
encouraging me to study
more Ifa wisdom. I thank
my old friend Adele Lopez**

**for shearing with me the
synchronism of the Yoruba
Orca and the Catholic
Saints in the early 1980s. I
thank my good friend Chief
Kólá Abíólá for involving
me in his ventures. I thank
Prof. Akińşolá Akìwọwọ for
agreeing to foreword my
first book. These books
would not have been made
without the input of many
of these awos. When one**

**awo joins the ancestors
another awo takes the
Chieftaincy of the deceased
awo. But what they did
continue to live after them
and we continue to praise
their spirits. I thank my
good friend Elizabeth
Macon Agee for her typing
work. I also thank Bimpe
for her typing work. I thank
all myomọ Awo. I am very
grateful to all the people**

that I have used their books and inputs in this book. “Igi kan ko le da gbo se” One tree can not be a forest. At this time of Ifá evolution, no one can make Ifa book without mentioning or using one of the several books of Prof. Wande Abimbólá, the Àwísé àgbáyé. We owe it all to him. I pray that he continue to be blessed with good health, long life and

**prosperity. I also
acknowledge the efforts of
Gbólágbadé Pópóolá and the
rest members of the Ò
ruńmìlà Youngster
International for their
courage and intense work of
bringing awareness and
knowledge of Ifa to the
people worldwide over the
years. May Olódùmarè
continue to bless you with
more wisdom. I pay homage**

to Williams Bascom for his Ifa books. My homage also goes to Chief Awópéjú Bogunbè. May his soul rest in peace. Those are Awos. There are many more awos that continue to shear their knowledge and spreading the awareness of Ifa. I beg those I did not mention their names to please forgive me.

FOREWARD

The Oral tradition from Ilé Ifè said that the Universe was a vacuum several million years ago. Olódùmarè asked the Sea to come manifest in the planet. For another several million of years the sea was by itself.

Olódùmarè in his busy time recognized the loneliness of the Sea and decided to put more time to the creation of planet Earth. He then sent Òruńmìlà with some soil from the heavens and a five towed roaster that helped spread the

**soil on top of the Sea.
From then the Earth
continue to spread.
The Yorùbás believed
that the spot where it
first started was in Ilé
Ifè. The Yorùbás
believe in existence of
only one God, but also
as maintained by
orthodox Christians,**

**divine essence is
manifested in more
than one person or
elements. So there are
the other energies in
which the supreme
energy manifested.
Such elements to the
Yorùbás are the Sea,
the Oceans, the
Mountains, the Rivers,**

**the Wind, the Sky, and
the Thunder and
Lightning, Volcanic
eruption sites and so
on. The Yoruba
religion, as well as
Judaism, Islam and
Christianity are the
chief monotheistic
religion of the world.
However every**

**traditional African
community has its own
label to describe the
religion of his people.
Thus Chukwism have
been suggested for the
Igbo of Nigeria. The
Mendes for Sierra
Leone and Olódùmarè
for the Yorùbá of
Nigeria. Some people**

**like Late Fagbeńro
Beyioku and Chief
Fágbèmí Àjànàkú
suggested
Orunmilaism for the
Yorubas. Some
converted Yorubas
that have converted to
Islam and Christianity
call the
traditional Yorubas**

**“Abòrìsà” meaning
(Òrìsà worshipers). Ò
ruńmìlà in the system
of Yorùbá traditional
worship is only one of
the several entities
that the Yorùbás
praise. These entities
appear to be
completely
autonomous each with**

**different practices,
practitioners and
rituals. But none of the
practices disagree the
supremacy of
Olódùmarè (God) in
Yoruba language. Dr.
Bólájí Ìdòwú in his
book Olódùmarè (God
in Yorùbá Belief)
pointed out that “It is**

**not easy to find a name
that precisely a
descriptive of real
nature of African
traditional religion.
Other scholars like
P.A Talbot and E.G
Parrinder also
recognizes this
difficulty. They both
realizes that the**

Traditional African society believes in the existence of omnipotent, omnipresent, omniscience, supreme God and also in a large number of subordinate Òrìṣàs and deities. It however appear that they fail to note the

point that traditional Africans in spite of his belief in subordinate deities would refer everything to God as the ultimate one. The Òrìṣà are considered as the intermediaries between the people and God. Just as the Saints in some other

religious practices are considered as the privilege spiritual begins who could help their followers to reach the supreme God. Like most African religions the Yorùbá religion and believe was never given a chance. But

**ironically the slaves
that were sold to the
Europeans were
shipped to the
Americas and the
Caribbean Island
about four to five
hundred years ago.
They took their
religion and culture
with them. The**

Yorùbá religion which comprises of worship of Olódùmarè the supreme energy of the Universe and the forces of the Universe called the Òrìṣàs .The knowledge of which is taught through the sacred scriptures of Ifá called the Odùs by

**Ọ ruńmìlà the witness
of creation according
to Yorùbá mythology.
Ifa is the sacred words
of Olódùmarè which
was taught to
humanity byỌ
ruńmìlà. There had
been several
controversies on what
to call the traditional**

African religion. Since Ifa is the wisdom of it all I will say it is appropriate to call it Ifaism. Most Africans believe in the existence of supernatural powers which is responsible for the creation of the universe and all things

**in it, including Man.
Their religious
practices are the result
of their belief in
Olódùmarè the Òrìṣà,
and the energies of the
universe. God is called
Olódùmarè in Yoruba
language and the
Yoruba believe He/She
is responsible for the**

creation of all life. Dr Osadolor Imasogie in his book African Religion used an example how a Yoruba greets their loved ones goodnight. Yoruba usually says “Olórun a ji wao”. Which literally means may the supreme God wake us.

**The Gwari of
Northern Nigeria has
a similar goodnight
greeting. For example,
(Sheko gife nyi) which
means. May God
awaken us
tomorrow?”... Yoruba
belief Olódùmarè
created the other
energies and the forces**

**of the Universe to help
continue the
evolutions of the
Universe. Yoruba
says, everything in the
world is in the hand of
Olódùmarè God.
Many scholars have
done comparative
studies of the world
religion, and this has**

thrown much light to the awareness of the Origin of religious ideas of the world. According to some research the great world religions which still have a great number of followers are Christianity, which has perhaps about 685

**million followers,
divided among is three
main branches, of
Roman Catholics with
about 330 million
members, Orthodox
Eastern Catholic
about 142 million
followers, and
protestants about 208
million people. Islam**

**or Mohammedanism
has about 510 million
followers worldwide.
Judaism has about 16
million followers,
Hinduism about 234
million followers,
Buddhism can perhaps
claim 452 million
followers, many of
which will also declare**

**themselves adherents
of Taoism,
Confusiasm, or Shinto.
Traditional Yoruba
religion claimed
approximately 10
million followers
worldwide. Ifa had
been recognized as the
great Oracular
religion of the Yorùbá**

**people and originated
from Ò rúnmilà in
Ile Ife. Now there are
organizations being
put together under
one to represent Ifá,
Òrìṣà and the
practitioners in the
international world.
But it is still in the
beginning stage and**

**there are a lot of
problems doing so but
it must continue.**

**INTRODUCTION IFA
DIVINATION In the
Yorùbá religion, Ò rúnmilà
is the Great Priest Prophet.
He is the intermediary
between human and the
other energies of the
universe. He is regarded as
the compendium of the**

**knowledge which
Olódùmarè used to create
the Universe. That is why
the Yoruba praise him as
the witness of creation. He
is the know all who could
tell other divinities and
human being what to do to
please (Olódùmarè) God,
Man and other super
human forces through IFÁ
Divination, the WORD and
the Ancient wisdom of the**

Yorùbás. This is why the corpus of IFÁ is as important in the Yorùbá system of faith and worship as the Apostles and Nicene Creed are in the Christian religious practices and the Kalima in Islam. Ifá as well as the Christian Bible or any other Scriptures of wisdom contain no definition for God, but contains much allusion and

praises to his being and attributes. Many of the African scholars do not believe or even understand Ifá. May be because of how their educators who were mostly either Christians or Muslims had presented or interpreted the knowledge in the Odù Ifá to them. According to the Yorùbá oral tradition from Ilé-Ifè, Ò rúnmilà was the second of

the Yorùbá supreme beings said to have been jointly responsible for the creation of the world. Ifá was therefore praised as the witness of destiny. “Èlẹ̀rì ìpíń” The other two supreme beings are in order, Odùduwà, and Òrìṣà ńlá. Whilst Odùduwà. Was said to have been responsible for the general foundation of the earth and for furnishing

the materials with which the main creation of the Universe were built from. In order to practice Ifa divination, one must be initiated to Ifa priest hood. I hope the stories of the Odùs in this book will help Ifá practitioners.

Ifá in itself is Truth, the living truth that is the Holy Breath of Olódùmarè, Almighty God. That eternal

truth which was and is and ever more shall be; the truth that cannot change nor pass away. Ifá is about truthfulness, righteousness and peace on Earth. Ifá is the Truth as the Yorùbas have received it from their Priest and Prophet, Òrúnmìlà. Ifá contains the five different kinds of truth: the scientific, the historical, the artistic, the theological

and the logical. Ifa is the synthesis of Science, Religion, Philosophy and Sociology. There is nothing under the sun that is not covered by Ifá.

Ọ̀ rúnmìlà, the god of divination has several names.

Baramiagbonniregun, which means the tall straight palm tree; Ọ̀ rúnmìlà, which replaces Ọ̀ run mọ ẹnì tí yìò

**là, meaning only heaven
knows who will prevail;
Àmòmòtán which means the
one that you can never
know all of; Òyígíyigì, which
means the immovable one;
Ikúforíjì which means the
one that death forgives; Èni
àjíkí meaning the one that
you first greet in the
morning; Òbìrìkíti apáọjọ
ikú dá which means the one
that changes the day of your**

death; Ogbóníléáyé,
meaning the wisdom of the
world. Òpitàn Ilẹ̀ Ifẹ̀ which
means the historian of the
ancient Ifẹ̀; Atẹ̀rẹ̀rẹ̀káyé,
meaning the one that spread
all over the world; Èlẹ̀rì"pín
meaning the witness of
destiny; Olókun asòròdayò
meaning the owner of the
sea that makes all matters
become joy; Òpẹ̀ abìṣẹ̀wàrà
meaning the one that when

**He says so it will be.
Ọ̀rúnmìlà is one of
Olódùmarè's principal
representatives on Earth.
Great wisdom and power
was bestowed on Ọ̀rúnmìlà
by Olódùmarè.**

Perseverance

**The story of Ọ̀rìrẹ/Òsun for
Babaláwo**

The Odù Ọ̀túrá Oríkò (Ọ̀túrá Orógbè)



Ōrìrè or what we call Òsùn is one of the messengers of Olódùmarè in heaven. His real name was ỌkùnrinỌ run as we learn from the Odù Òturá Oríkọ. He was sent toỌ rúnmilà as a caller (Ikọ) to go and callỌ rúnmilà.

Now read how the Odù goes:

I do not walk with a caller messenger
(Ikọ)

Cast Ifá divination forỌ rúnmilà;

When they sent a negative message to him from heaven, they told Ọ rúnmilà to make offerings. They said some messenger is coming from heaven.

So that they do not take him to heaven with them, they told him to make offerings of children, egg, palm oil and

wine or liquor.

Ọ̀rúnmìlà listened to the advice and made the offerings.

The eagle was the first messenger that Olódùmarè sent to Ọ̀rúnmìlà to go and call him with the eagle to heaven

The Eagle said to Ọ̀rúnmìlà that Olódùmarè asked him to come with him; Ọ̀rúnmìlà said that he heard but he does not go with the messenger.

Ọ̀rúnmìlà gave the Eagle one chicken egg that his (Ọ̀rúnmìlà) babaláwos told him to make offerings with.

He asked the Eagle to give the egg to Olódùmarè; To tell Olódùmarè that he is on his way coming. Eagle carried the chicken egg.

When the Eagle reached the middle of the way, Èṣù became turbulence

Èṣù knocked the egg away from his claws.

When the chicken egg hit the ground, Èṣu clapped on it and it became a baby chick.

When the Eagle started looking for the egg, he could not find it. Instead he found a baby chick.

The Eagle took the baby chick and looked at it. He said this is not what Òrúnmìlà gave him.

He said that what Òrúnmìlà gave him was white and clear; He continued looking for the egg.

This was how it got dark and the eagle could not go to heaven any longer to go tell Olódùmarè that Ò rúnmilà was coming;

When Olódùmarè did not see the Eagle returning, he sent the Crab to go and call Ò rúnmilà to heaven.

When the Crab came to deliver the message for Ò rúnmilà;

He said that he heard the message, but he did not follow a messenger.

He gave the Crab the palm oil in a small gourd to give to Olódùmarè that he was on his way.

When the Crab got to the middle of the way, Èşù became a big wave on the sea

È sù knocked off the palm oil in his hands. The palm oil spilled in the sea. He now came back to the sea. He was trying to gather the palm oil on the surface of the sea. As he tried to gather it from his right side the oil will flow to the left side.

As he tried to gather it from his left side, the oil will flow to the right side; This was how the Crab was trying to gather the palm oil that Ò rúnmìlà gave him to give to Olódùmarè and he could not go back to heaven to deliver the message from Ò rúnmìlà.

After Olódùmarè expected the Crab for sometime and he did not come back, Olódùmarè sent for the Man from

outside in heaven.

He sent him to go and call Ò rúnmìlà.
When Òmọkùnrin Ò run arrived
at Òrúnmìlà's place, he delivered the
message from Olódùmarè to Ò rúnmìlà.

Ò rúnmìlà asked Òmọkùnrin Ò run to sit
down and wait for him; Òmọkùnrin Ò run
replied that he did not sit.

He said he will remain standing.
Ò rúnmìlà told him to go back to heaven.
He said unless Ò rúnmìlà followed him

Ò rúnmìlà told him to wait and let him
finish what he was doing before he
came; It was the Òmọkùnrin Ò run taboo
that, the daylight must not find him on
Earth; Ò rúnmìlà pretends as if he was

getting ready to follow him.

He asked his servants to entertain
Ọmọkùnrin Orun.

They gave him wine to refresh himself.
After he finished drinking the wine he
fell asleep standing without falling
down. It was daytime before he woked.

After the daylight he had become sober.
He said “What!” He had slept (Ó sùn)
Then Ọ rúnmilà said he will be called
Osùn from that day; Ọ rúnmilà asked him
to begin to go back to heaven. He said
he was tired (Ó rẹmí)
Ọ rúnmilà said from that time his other
name will be Oríre.

By that time he did not have any more

energy; Because the daylight had found him on Earth. Ò rúnmilà said that from then on he will use him for his walking stick; And that he must never lay down again.

Ọ RÚNMÌLÀ In the Yorùbá religion Ọ rúnmìlà is the Great Priest Prophet. Is regarded as the know all who could tell other divinities and human being what to do to please Olódùmarè and the other energies. Man and other super

human forces through Ifa the ancient wisdom of the Yorùbás. This is why the corpus of IFÁ is as important in the Yorùbá system of faith and worship as the Apostles and Nicene creed are in the Christian religious practices and the

Kalima in Islam. Ifá as well as the Christian Bible or any other Scriptures of wisdom contain no definition for God. But contain much allusion and praises to his being and attribute.

According to the Yorùbá oral history

**from Ilé-Ifè,
Olodumare asked the
supreme energies to
oversee the creation of
the Earth.Ọ́ rúnmìlà
was the second of the
Yorùbá supreme
beings said to have
been jointly
responsible for the
creation of the world.**

**The other two
supreme beings are in
order, Odùduwà., and
Òrìṣànlà. Whilst
Odùduwà was said to
have been responsible
for the general
foundation of the
earth and for
furnishing the
materials which were**

**used in the creation of
the earth namely iron
clay and so on**

**There are different
types of Ifá priests and
priestesses today
depending on the type
of calling they
received and the
initiation and training
they,,ve undergone. I**

**will explain some of
the different Ifá priest
and priestess
initiations to clear
some of the confusion
among the
practitioners.**

**Here are categories of
initiations and**

Babalawos/Iyanifas:

Awo Olódù This is

Ifá initiation in which the initiate witness the Odù . This initiation is the ultimate Ifá initiation. The initiate after training is given the permission and authority to perform Ifa work to the full extent.

Awo Elégań. Awo

Elégań is when the initiate do not see or be introducing to the Odu. The Babaláwo or I Iyánífá in these circumstances may not practice Ifá to its full extent because of the nature of their initiation. It takes at least between six to

**eight Babalá wos to
initiate another awo.
Receiving one hand of
Ifá is much simpler
and do not require a
great number of awos.
Some one with one
hand of Ifá could not
practice as a Babaláwo
or Ìyánífá. One must
be a fully initiated Ifa**

**priest or priestess to
practice Ifá . How ever
any one that has one
hand of Ifá can
worship and pray to
that Ifá for themselves
and their families.**

**Ifá Ogun (Ifá in a
War).**

**This Ifá initiation that
was done and finish**

the same day. This type of initiation started as a result of the incident that took place on the day the initiate was taking to the grove of Odù (igbódù). War broke out in the town during the Ifá initiation, and the war drove

**everyone out of the
Igbodu to the house.
The ceremony was
finished in the house.
As from that time on,
Ifá Ogun is been done.
The Babalawos will
come home to finish
the ceremonies the
same day.
Ifá Adó. Ifá Adó could**

**be done in the room
instead of going to the
grove of Odù
(Igbódù). The first
time this Ifa initiation
was done in Ado,
ninety five people
accompany the initiate
to the groove of Odù.
in the ceremony the
Ifa that came was**

**Ìdènà, Òguńdà kosun
that we also call
Òguńdà perantań. The
meaning of this odù
was that war is on its
way. In a flash war
broke in to the town
and killed twenty out
of the 90 people. Since
that day the initiation
of that type is made in**

the room out of fear of the previous war.

Before leaving the Igbódù the Ifá priest or priestess are given their taboos. They may also be giving the paraphernalia's of Ifá and divination.

Beside the Ikin the Òpèlè is another tool of

divination. The Ibos are the elements that represent good or bad in questions to Ifá in divination. The four cowries tied together represents Ire while the stone or the bone from the knee of a goat that was sacrificed to Èṣù

represents Ibi. Some times Ibi are called the Ajoguns.

Her are few list of Ires and Ibis.

Ire: Ire Àìkú, (blessing of longevity) Ire Owó, (blessing of money) Ire Omo, (blessing of children) Ire Ayò (blessing of happiness)

**Ire Igbega lenu Ise
(blessings of
promotion on the job).**

**Ire Aya, (blessing of
wives) Ire Olá,
(blessing of wealth),
ire Iyi, (blessing of
dignity) and so on and
so forth.**

Ibi:

Ibi Ikú, (negativity of

**death). Ibi arun,
(negativity of disease
and sicknesses) Ibi ofo,
(Negativity of losses),
Ibiẹ́jọ (negativity of
court cases and the
law), Ibi àkóbá
(something that was
brought upon the
person) and so on. The
Babaláwo can know**

which hand to ask for going by the seniority of the Odus. If Odù on the right side of the Babalawo is the senior the left hand of the client is chosen. If the left side is higher the right hand of the client is chosen. Ò pèlè is an easier tool to use for

the ìbò. Although some Babaláwos prefer to use the Ikin all through the divination. The arrangement of the seniority of the Odùs in this book is based on the order of the original sixteen major Odùs from Ile Ife

which is the same arrangement in Ekiti.. It is slightly different from the arrangement of the Odùs from Ò yó and ijebu.

How the Positions of Odù changed from Ilé Ifè to other Yorùbá towns. The Oral story from Ile Ife explained

how the Odù changed position for Oyo, Ijebu, Abeokuta and some other arrears. The story goes like this; It happened in the beginning when Ife was expanding and the children of Oduduwa went to establish the other cities. They took

**a lot of people with
them from Ile Ife.
Before they left each
of them asked Ò
runmila to appoint a
Babalawo to go with
them in order to help
them with the spiritual
guidance to establish
the cities. Ọrunmila
accepted and assigned**

**Mẹgbọn awo Iremo
for the people that
went to Ijebu
area.Ọrunmila
assigned Eḷesin for the
people that went to
Odeọyan. He assigned
Erinmi for the people
that went to OdeỌwọ.
All these Babalawos
are very**

knowledgeable assistants of

Ọ runmila. But after the places were settled the people in the various towns and cities stop listening to the guidance of the Babalawos. One by one the Babalawos got fed up and came back to Ọ runmila in Ile Ife. After some time things began to go bad for the people. But their Olúwo that could help them with what to do has return back to Ifè. They then decided to send representatives back to Ọ runmìlà in Ilé Ifè to help them. When Ọ runmìlà asked them what happened and they explained that their Oluwos has left because they

stop to listens to the advice of the Oluwos. Ò runmila call all their awos so the people could apologies to them and ask if they will go back with them. All the Oluwo refused to go back but they agreed to print the Sixteen Major Odùs on a long Ifá tray called (Atẹ̀nọ) for the people from Ilé Ifẹ̀ that migrated to Ò yọ̀ Ijẹ̀bú, Abeokuta and other places so they can continue to divine with them. That is where in some Ifá initiation the same Ifá board is carried by the new initiate to the grove of Odù (Igbódù) while they sings. Tẹ̀nọ tẹ̀nọ tẹ̀nọ ire 2ce. E mama je o se oema ma je ó yè, Tẹ̀nọ tẹ̀nọ tẹ̀nọ"rè. As the people were going on their journey back to their founded cities with the Ifá board and the printed major Odùs

in their hands crossing the rivers and mountains. Èṣù became wind and blew off the Iyerosun and part of the printed Odùs. By the time they all got to their different domains the arrangement of the Odùs had been disturbed. They consulted with each other and came up with the arrangement of the Odùs that are used in Ò yó and Ijebu today. Which ever arrangement a Babaláwo chooses to use, one just have to be consistent. He / she will still arrive at the same conclusions. Ifá is Ifá everywhere you go in the world.

Ojú Odu

mérìndínlógún 1 2 3 1 1
11 11 11 11

1 1 11 11 1 1 1 1 11 11 1 1 1 1 11 11
11 11 Èjì Ogbè Ò yèkú
méjì Íwòrì méjì 4

1 1

11 11 11 11 1 1 Èdí méjì

5 6 7 1 1 1 1 1 1

1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
1 1 1 1 1 1 Ọ bàrà méjì Ọ
kànràn méjì Ìrosùn
méjì 8

1 1

1 1

1 1

11

Ò wónrín méjì

9 10 11 11 11 11 11

111111111111111111111111

l Ògúndá méjì Òsa
méjì Ìrètè méjì

Èjì ẹlẹmẹrẹ 12

11

11 11

11

11

Ètúrá méjì

13 14 15 11 11 11 11 11

11 11 11 11 11 11 11 11 11 11 11 11

11 11 11 11 Ètúrúpòn méjì

Ìká méjì Ò sẹ méjì

Ọ lọgbọn méjì

16

11 11

11

11 11

11

Ọ fún méjì

Ọràngún méjì Àpólà

Ogbè

17

ll l

ll l

ll l

ll l

Ogbè-yèkú 18

ll l

ll

l l

ll l

Ogbè-wòrì 19

l l

ll l ll l l l Ogbè-dí 20

l l

ll l

ll l

ll l

Ogbè-bàrà

21

ll l

ll l

ll l

l l

Ogbè-kànràn 22

11

11

111

111

Ogbè-ròsún

25

111

11

11

11

Ogbè-sá

Ogbèríkà 26

11

11

111

11

Ogbè-rètẹ

Ogbè wáat è 23

ll l

ll l

ll

ll

Ogbè-wónrín

Ogbè w ọnlé 27

ll

Il l

l l

l l

Ogbè-túrá

Ogbè alára 24

l l

l l

l l

Il l

Ogbè-gúndá

Ogbè-y ọnú

28

ll l

ll l

ll l

ll l

Ogbè-túrúpòn

Ogbè tọmọpọn

29

ll l

l l ll l ll l Ogbè-ká 30

l l

ll l l l ll l Ogbè-sé 31

II I

I I

II I

I I

Ogbè-fún Àpólà Ọ
yẹkú

32 33 34 35 I II II II I II I

II

I II I II II I II II I II I II II I
II II I II II II I II II II Ò
yèkú -logbè Ò yèkú -
bìwòrì Ò yèkú -dí Ò
yèkú -bàrà

36 37 38 39 II II I II II II
I II

II II I II II II I II II II II II I I
I II I II II II I II II II Ò

yèkú -pelékan Ò yèkú -
rosùn Ò yèkú -wónrín
Ò yèkú -gúndá

Ò yèkú—kànràn

40 41 42 43 || || I || I ||
|| ||

I || I || || || || || I || || || I ||
I || I || I || I || || || Ò

yèkú -sá Ọ yèkú -rètè
Ọ yèkú—túra Ọ yèkú-
túrúpé

44 45 46 || || | || || ||

| || || || | || || || | || || || ||
|| || || | || Ọ yèkú -ká Ọ
yèkú ọsẹ Ọ yèkú ọfún

Àpólà Ìwòrì

47 48 49 50 I II II II I II I
I

I I II I II I II I I I II I II I II I
I II II II I II II II Ìwòrì-
Ogbè ÌwòrìỌ yẹkú
Ìwòrì-èdì ÌwòrìỌ bàrà
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ÌwòrìỌ kànràn Ìwòrì-

rosún ll ll

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Ìwòrì-wónrín l ll

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ll ll

Ìwòrì-gúndá

55 56

II II I II

I I II I I I II I I II I II

Ìwòrìòsá Ìwòrì-rètè 57

I II

II I

I I

I II

Ìwòrì-túrá 58

ll ll

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ll ll

Ìwòrì-túrúpòn

59 60 ll ll l ll

I I II I II I I I II II II II

Ìwòrì-Àyóká ÌwòrìÒ sé
61

II II

I I

II I

I II

Ìwòrì-Òfún

62 63 I I II I

I II II II I II II II I I II I

Èdí-gbè Èdí-yèkú

Àpólà Èdí

64

II I

I II I II II I Èdí-wòrì 65

11

11 11 11 11 11 1 Èdí-bàrà

66 67 11 11 11

**11 11 11 11 11 11 11 11 11 11 Èdí-
kànràn Èdí-rosùn 68**

11 11

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11

Èdí-wòńrìn 69

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11

Èdí-gúndá 111111

I II I II II II I II II II I II I I I
I I I Èdí-sá Èdí-rete
Èdí-túra II I

II II

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II I

Èdí-túrúpón

74 75 76 II I I I II I

I II II II I II II II I II II II I
II I I I Èdí-ká Èdí-sé
Èdí-fún

Àpólà Ò bàrà 77 78 79
I I II I II I

I II II II I II I II II II I II I II
II II II II Ò bàrà-Ògbè
Ò bàràòyèkú Ò bàrà-
wòrì

81 82 83 II I I I II I

II II I II II II II II II II I II I

II II II I II Ò

bàràòkànràn Ò bàrà
rósùn Ò bàrà-wónrín
Ò bàrà-gúndá 80

I I

II II

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I II

Òbàrà-èdì

84

I I

I II I II II II

85 86 87 88 II I I I I I II I

I II I II II II II II I II II II I II
I II I II I II I II II II Ò
bàràòsá Ò bàrà-rètè Ò
bàrà-túra Ò bàrà-
túrúpòn 89 90 91

II I I I II I

I II II II I II II II I II II II II
II II II II II Ò bàrà-ká Ò
bàràÒ sé Ò bàràÒ fún

Àpólà Ò kànràn

92 93 94 95 I II II II II II

I II

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II II I I II I II I I I Ò

kànràn -Ogbè Ò

kànràn-yèkú Ò

kànràn-wòrì Ò

kànràn-dí

96 97 98 99 I II I II II II I
II

II II I II II II I II II II II I
II I II II I II I I I II I Ò

kànrànòbàrà Ò

kànràn-rósù Ò

kànràn-túra Ò

kànràn-túrúpòn

100 101 102 103 II II I II

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I II I I I I I I II I Ò

kànràṅsá Ò kànràn

retè Ò kànràn túrá Ò

kànràn-túnpon

104 105 106

II II I II II II

I II II II I II II II I II II II II I
II III Ò kànràn-ká Ò
kànrànòsé Ò
kànrànòfún 107

I I

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I II

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Ìrosùn- Ogbè Àpólà

Ìrosùn

108 109

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II I I I II II I II II II II II

ÌrosùnỌ yẹkú Ìrosùn-
wòrì 110

I I

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Ìrosùn-èdì

111

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ÌrosùnỌ bàrà 112 113

II I II I

II I II I

**II II I II I II I II ÌrosùnỌ
kànràn Ìrosùnọwọrín
114**

I I

I I

I II

II II

Ìrosùn-gúndá

115

II I

I I

I II

I II

ÌrosùnỌ sà 116 117

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Ìrosùn-rẹtẹ Ìrosùn-
túra 118

1 1

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II I

Ìrosùn-túrúpón

119

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I I

II II

II II

Ìrosùn-ká

122

I II

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ogbè Ò wónrín òyèkú
Ò wónrín -wòrì Ò
wónrín -èdí 120 121

I I II I

II I I I

I II II II

II II I II

Ìrosùnòsè Ìrosùnòfún

Àpólà Ò wónrín 123
124

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II II I II

II I I I

II I II I

125

I II

II II II I I I I II II II I II I II

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I I II I I I II I II I

Ọ wọnrín -bàrà Ọ
wọnrín -kànràn Ọ
wọnrín -rosùn Ọ
wọnrín -gúndá

130 131 132 133 II II I II
I II II II

I II I II II II II II I I II I I I
I I I I I I I II I Ọ wọnrín -
sá Ọ wọnrín -rẹtẹ Ọ

wònrín -túra Ò wònrín
-túrúpón

134 135 136

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l ll ll ll l ll ll l l l ll l ll l ll

l l l Ò wònrín-ká Ò
wònrín-sé Ò wònrín -
wòfún

Àpólà Ògúndá 137 138

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Ògúndá-Ògbè

Ògúndá-yèkú 139

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I I

I I

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Ògúndá-wórí 140

ll ll

ll ll

ll ll

ll ll

Ògúndá-dí

141 142

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II I II I

II I II I

II II I II

Ògúndá-bàrà Ògúndá-
kànràn 143

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I I

II I

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Ògúndá-rosùn 144

II I

II I

II I

I II

Ògúndá-wọnrín

Ògúndèrin

ll l

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l l

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Ògúndá-sà l l l l ll l

l l ll l ll l ll l l l l l ll l ll

ll ll Ògúndà-rete

Ògúndá-túrá Ògúndà-

turùpòn

149

ll l

l l

ll l

l ll

Ògúndá-kà 150 151

l l ll l

II I I I I I II I II II I II

Ògúndá-sé Ògúndá-
fún

Àpólà Ọ sá

152

I II

I I

I I

11

Ò sá-ogbè 153 154 155

11 11 11 11 1 11

11 1 1 1 11 1 11 1 1 1 11 1 11 1 11 1

1 1 Ò sá-yèkú Ò sá-wòrì
Ò sá-dí

156

1 11

ll l

ll l

ll l

Ọ sá-bàrà 157 158 159

ll ll l ll ll ll

ll l l l ll l ll l ll l l l l ll l

l l Ọ sá-kànràn Ọ sá-
rosùn Ọ sá-wọnrín

160

I II

I I

I I

II I

Ò sá-gúndá 161 162

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I Ò sá-rètè Ò sá-túra Ò
sá-túrúpón 164 165
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sá-fún

Àpólà Ìr ẹ̀tẹ̀

167 168 169 170 I I II I
II I I I

I I II I I I II I I II II II I II II

II I I II I II I I I Ìrẹ̀tẹ̀-

Ògbè Ìrẹ̀tẹ̀-òyẹ̀kú

Ìrẹ̀tẹ̀-wòrì Ìrẹ̀tẹ̀-dí

171 172 173 174 I I II I I
I II I

II I II I I I II I II II II II II II
I II II I I I II I II I ÌrètèÒ
bàrà Ìrètè-òkànràn
Ìrètè-rosùn Ìrètè-Ò
wónrín

Àténnurósù

175 176 177 178 I I II I I
I II I

l l l l ll l ll l l ll l ll l ll ll l
ll l l l l l ll l Ìrètè-gúndá
Ìrètè-Òsà Ìrètè-túra
Ìrètè-túrúpón

Ḃ sèkanọlà 179 180
181 ll l l l ll l

l l ll l l l ll ll l ll ll ll ll l ll
l l l Ìrètè-kà Ìrètè-Òsè
Ìrètè-òfún

ODÙ KÍNNÍ:È J Ì O G B È ORÍ KÍNNÍ

Ìrètẹ̀-alájé₂₇

Àpólà Òtúrá l l

l ll

l l

l l

Òtúrá-Ògbè

**Òtúrá-oríre Òtúrá-
Oríkò ll l**

ll ll

ll l

ll l

Òtúrá-yèkú ll l l l

l ll ll ll l l ll l ll l l l

Òtúrá-wòrì Òtúrá-dí

186

ll

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II I

II I

Òtúrá-bàrà 187

II I

II II

II I

I I

Òtúrá-kànràn 188 189

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I II II II II I I I II I I I

Òtúrá-rosùn Òtúrá-
wónrín

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Òtúrá-gúndá 191

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193

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I II II II

II III

III III

Òtúra-řetè Òtúra-
túrúpòn

194

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I III III I

II I

Òtúra-ká 195

I I

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II I

I II

II I

I I

Òtúra-fún

197

I II

I II

I I

I II

Ètúrúpòn-gbé Àpólà
Ètúrúpòn

198

II II

II II

II I

II II

Ètúrúpòn-yèkú 199
200

II II I II

I II II II I I II I II II I II

Ètúrúpòn-wòrì

Ètúrúpòn-dí I II II II I II

ll ll

ll ll ll ll l ll ll ll ll l ll l ll l

l l ll ll l ll ll ll l ll

Ètúrúpòn-bòrà

Ètúrúpòn-

kànrànÈtúrúpòn-

rosùn Ètúrúpòn-

wónrín

205 206

I II II II

I II I II I I I I II II I II

Ètúrúpòn-gúndá

Ètúrúpòn-sá 207 208

I II I II

I II II II

II I I I

I II I II

Ètúrúpòn-rètè

Ètúrúpòn-túra

209 210

II II I II

I II II II II I I I II II II II

Ètúrúpòn-ká

Ètúrúpòn-sé 211

II II

I II

II I

I II

Ètúrúpòn-fún

Àpólà Ìka 212 213

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I I II I I II II II I II II II

Ìká- Ògbè Ìká- yèkú

Ìká- gbémí

214 215 || || I ||

I I || I I || || || || || I ||

Ìká- wòrì Ìká- dí

216 217

I || || ||

|| | || | || || || || || | ||

Ìká- bàrà Ìká- kànràn

218 219

| || || ||

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Ìká- rosùn Ìká- wónrín

| || || || | ||

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|| | || Ìká- gúndá Ìká- sá
Ìká- ẹ̀tẹ̀ | ||

|| | || || | || Ìká- túrá

224 225 226 || || | || || ||

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|| || | || Ìká- túrúpòn
Ìkáòsé Ìkáòfún

Àpólà Ò sẹ́ 227 228
229 I I II I II I

I II II II I II I I II I I I I II II
II II II Ò sẹ́ Ogbè Ò sẹ́
yèkú Ò sẹ́ wòrì

Ò sẹ́ dúdú 231 232 233
I I II I I I

II II II II I II II I II I II I I II

I II II II Ò sẹ -bàrà Ò sẹ
-kànràn Ò sẹ- ìrosùn
230

II

II II II I I II Ò sẹ dí

234

II I

II II

I I

I II

Ọ sẹ -wónrín

235 236 237 I I II I I I

I II I II I II I I I I II I II II I

II I II Ọ sẹ- gúndá Ọ sẹ
-sá Ọ sẹ- rẹtẹ 238

I I

II II

I I

I II

Ò sẹ́- túrá

Ò sẹ́ Awúrelà 239

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II II

I I

II II

Ò sẹ- túrúpòn 240 241

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**I II I II II I II I II II I II Ò
sẹ- ká Ò sẹ- fún**

242

I II

I I

I II

I I

Ọ fún- ogbè Àpólà Ọ
fún

243 244 245 II II II II I II

II I I I II I II II I II II II I

II I I I Ọ fún- yèkú Ọ
fún- wòrì Ọ fún- dí

246

I II

II I

II II

II I

Ò fún- bàrà 247 248

249

II II I II II II

ll lll ll lll ll ll ll ll ll ll
lll Ò fún- kànràn Ò
fún- rosùn Ò fún-
wónrín

250

l ll

l l

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ODÙ KÍNNÍ:È J Ì O G B È ORÍ KÍNNÍ

Olúmini jìnmini,
Ló dífáfúnÒ rúnmlà
Níjọ tí tíkú àti àrùn n kan ilé rere
Tí gbogbo Ajogún ikún kán ilé bàbá lọ

Tí bàbáń f'oojojúmó lá àlá kálàá
Tí óń fí ojojúmó sùn orun ìsùn kúusùn,
Wón ní kíỌ rúnmìlà rúẹbọ;
Bàbá gbéẹbọ, ó rúbọ,
Ìjẹ ikú wólé, ikú o le fọhùn
Olúmini jìnmini;
Àrùn wólé, àrùn kò lee fọhùn
Olúmini jìnmini;
Ibi gbogbo wólé, wón ò le fọhùn
Olúmini jìnmini,
Rírúẹbọ ló maań gbeni
Kòrú kò tù kii gbèniyàn
Kò pẹ, kò jìnnà
Ifá yío bá ní ní jẹbútú ire
Ibi ire ni wón yío bá ni lésẹỌbàrìsà

I. ÈGÌOGBÈ Olúmini, Jìnmini, (owner
of forgiveness)

Divine for Ọ́ rúnmílà,
The day that Ikú (Death) and Àrùn
(Sickness) were in his house; when all
negativity was going to the father's
house
when Bàbá was having nightmares

When he was having bad sleep;
Ọ́ rúnmílà was asked to make sacrifice;
Father headed and made sacrifice
When Death enters his house, death
became dumb; Olúmini, Jìnmini

All negativity came into Ọ́rúnmílà's
house but couldn't speak Olúmini,
Jìnmini (owner of forgiveness)
Making sacrifice befits and saves one
from evil;
Making sacrifice does not pay one

Not to long; not too far
Ifa will find one in abundance of
possibilities In a good place we will be
found at the foot of Obariṣà

Àlàyé:

Ò rúnmìlà was worried that Ikú, and
Àrùn were coming to his house to kill
him. So he went to his Awos, Olúmini,
Jinmini, they divined for him and cast
Èjìogbè, and Ò rúnmìlà was told to make
a sacrifice.

Sacrifice:

Eku méjì (2 rats); Eja méjì (2 fish); Obi
méjì (2 Kola nuts); Orógbó méjì (2
Bitter kola); Atare méjì (2 Guinea

peppers); Epo pupa (2 tins of palm oil);
Egbèjì Owó (2000 cowries)

Explanations/Interpretation:

Olúmini,jìnmin is the Lord that forgives.
In the Odù ; Ifá reveals that it is very
important to forgive others when they do
wrong to us. If One can learn to forgive
,the negativity of the world will forgive
and spare the one that forgives others
.Even in the Bible,It states in the Lord
prayers that “Forgive us as we forgive
those who sin againstus.” Forgiveness is
also a form of sacrifice. The client that
consulted Ifa should try to forgive others
,so that his/her life will be peaceful.
Sacrifice to be made to Egúngún and Ò
rúnmìlà. The Babaláwo should

make the sacrifice with the clients with
items of Èbọ. Client makes the
Èbọ

In Odù Èjìogbè, it is stated that when the
client makes the
sacrifice, Death and Sickness, though
they appear in his household, will
not be able to affect or harm him. The
Babalawo explains that it is
worth the sacrifice. One should rather
make the sacrifice at all costs.

Ifa says those that make the sacrifice
will be found in abundance of
prosperity. It is in abundance of
prosperity that you found us at the foot
of Ọbariṣà (Ọbàtálá).

È J Ì O G B È

Olóòtò tí n bè láyé kò pógún
Sìkàsìkà ibè kò pẹgbẹfà,
Ojoó lo tí tí kò jorò ó dunni;
A dífá fún Ọ rúnmìlà
Bẹni kò dun akápò,
Alágùnalà paradà
Ọ rúnmìlà paradà
Kó wá fún mi lájé
Ọ rúnmìlà paradà
Kó wá fún mi lómọ
Alásùwàdà paradà
Ọ rúnmìlà paradè, kó wá fúnmi ní ire
gbogbo; Alásùwàdà paradà
Ọ rúnmìlà paradà, kí ó wá; se oun
gbogbo tí moń fẹ, Alásùwàdà paradà.
The truthful people that are left in the
world are not even 20.
The wicked ones are up to 1,200.

One nickname of a Babaláwo,
So much times has lapsed that any matter
has been allowed to be healed.
(nickname of Babaláwo) Together they
passed Ifa for Ò rúnmilà; when a matter
was bothering (akápò) and not bothering
Orunmila

ODÙ KÍNÍNÍ: È J Ì O G B È ÈSÈ KÈTA

Ò sán ní Òsán pé,
Òru ní, òru pé,
Òru ní kò kan bàbá mèsìn lèsè
pín pín pín, A dífá fún oríenì,
Oríenì nì tórùn bò wá sóde sáláyé, Wón
ní kí ó rubọ,
Ó gbẹbọ,
Yio wá gbeni bá yí o,
Oríenì kii gbe ní tì,

A dífá fún ìyáẹni,
Wọn ní kí ó sàkálẹẹbọ níṣíṣe;
Ó gbẹbọ, ó rubọ,
Yio wa gbeni báyí o;
Ìyáẹni kii gbeni i tì
Ló dífá fún bàbáẹni;
Bàbáẹniń tiọrun kó wálé ayé

W ọn níẹbọ nì kí o rú,
Ó gbẹbo, ó rúbọ,
Kíó wá gbeni báyí o,
Bàbáẹni kii gbeni i tì,
Ló dífá fún ikín ẹni,
Ikin ẹnińtọrun bọ wálé ayé,
Wọn ní kí ó rubọ,
Ó gbẹbọ, ó rúbọ,
Ó gbẹbọ, ó rúbọ,
Ó gbẹbọ,

Yíó wà gbé ni, a rúbọ̀ bàyí o, Ikínẹ̀ni kii
gbeni i ti
Kò pé kò jìnnà,
È wá bá wa ní jẹbútú ire; Ibi ire laa bani
lèsẹ̀obàrìsà

Chapter 3

The afternoon did not last for ever (alias
of a Babaláwo) The night did not last
too long;

The night did not keep the huffs on the
horse legs,

so tight for so long (alias of another
Babaláwo) All cast Ifá divination of
one's head

The head (Orí ẹ̀ni): One's own heading

from Heaven to Earth; They told Oríenì (One"s head) to offer sacrifice
One"s head yielded to the advice to make sacrifice. It will favor one"s life.

He cast Ifa divination for one"s mother
One mother was coming from Heaven to Earth. She was told to be prepared to offer sacrifice; She listened to the advice and offered the sacrifice. This one will now be favored.

Explanation/Interpretation:

The Odù advise the client to have perseverance and hope. In time things will change for the better. Ifá had always being the energy that gives hope for people. Ones own head (Oríenì) was told to make sacrifice from heaven. Orí

became the element that the other parts of the body serve. The client should worship his/her head . Ifa says that Ones own mother is like a small god .

Therefore the client should worship hi/her mother in order that the life of the client will be favorable.

Offerings / Ebo.

The client should give something good for his /her mother. Learn to appreciate ones own mother is very essential in this Odù The client should make Ebo to Ones Inner head (Oríeni) Offerings are , Obì Orógbó, Agbò, Atare, Oyin tàbí Ìrèké. Owó awo.

ODÙ KÍNNÍ E J Ì O G B È ÈSÈ KẸRIN

Kó bí ẹnì tagi,
Ìlébe kò se ju pèsì;
Ló dífá fún Ọ rúnmilà,
Tón lora ìhéréherè lẹrú lójà
ẹ̀jìgbòmekùn; Ó ní ìhéréherè lán jẹkù,
Ìhéréherè lán jẹ ẹja,
Àti òkun tọsà wá j"órí erínlá;
A kíṣe ribiti te rin nífẹ̀ o òdáyé;
A kíṣe yẹkètẹ̀ tóẹfọn,
Èlúkelú kí tóòòni,
Ọjàkọjà kí tóọjà Àgbále;
Òkunkókun kí tó Òkun yèmidèrègbé
Yèmidèrègbè ní án pè olókun;
Òrúnmilà ni ká wọ̀n ní ibú,

Mo ní ka w ọ̀n ní orò,
Ó ní gbọgbọ̀rọ̀ lówó yọ jorí,
Dedere ni màrìwòòpẹ̀ yọ ju ọ̀gómò,

T"èmí yọ, tèmí yọ, ni akọ nké
Ti yèsí ló maa yọrí jù,
Dedere ihà mi; á yọ orí jù,
Dedere.

Chapter4 Ko bíenì tagí (alias of
Babaláwo) Sounds like a hard wind
Ìlébè kòṣe jù pèsì
You cannot throw, Ìlébe to raise Èsì.

The two Babaláwo cast Ifá divination
for Ò rúnmìlà When he was on his way
to buy Ìhéréherè (name of a slave) At the
market of Òjùgbomẹkùn (the World).
Bit by bit we eat the head of a rat.

Bit by bit is the way we eat the head of a
fish.
We came from across the Sea and from

across the Lagoon to eat the head of an
elephant; There is no little person in Ifẹ
Oòdáyé (The Ancient City of Ifẹ)
No one can be as fat as the elephant.

No one can be as wide and fat as the
Buffalo

Elúkélú Kíí to (Òòni-)

No King is as high as the one of Ifẹ;
No strap is as long as the strap of
Àgbàléé

The earth is referred to, as the strap that
ties the Universe together. No rope is as
long as the strap of Yèmiderègbé

Yèmidèrègbé is the name that we call
the sea

Ò rúnmìlà says we should measure it
vertically;

I say we should measure it horizontally;
The arm when stretched upward is
always higher than the head. The palm
frond is always longer than the fresh
palm leaves.

I am out; I am out says the spear.
Who's going to be the highest?
Dedere my success will be the highest
Dedere.

Explanation/Interpretation.

The Odù advises the client to take time
and take life easy; Ifá says it is bit by bit
we eat the head of a fish. It means that
slowly with great care one can achieve
success in a difficult situation. The client
will always make head way in life. It is

a prayer and an invocation to make headway in life. When the arms are stretched upward is always higher than the head. The client will be higher than his or her mates.

Offerings/Ẹbọ:

Epo pupa, Ọtí, Ẹran, Erin, Ẹfọn,
Owóẹyọ. Ìjẹ, Ìmu, Owó awo.

ODÙ KÍNÍ È J Ì O G B È ẸSÈ KARÙN
KíÒ dúndún mú n epo,
Kí tètẹ mu iyò;
Ló dífá fúnÒ rúnmlà
Nígbà tóÒ rúnmlàń jaye líle;
Wón ní kí bàbá rúẹbọ;

W ọn ní kí ó rú;
Ewé ifá, ọdúndún, tètẹ, rinrin,

Kúpèrò àti wòròwó, Iyòòbè, àti epo
pupa; Wón kó gbogbo rẹ pọ, Wón fí sefá
fun un, Ayé, Ọ rúnmìlà wá dẹrò; Ó wá n
yin awo;
Àwọn awo yin ifá

Chapter 5 Let Ọ dúndún (a vegetable
like spinach) take palm oil and let tẹtẹ
take salt (nickname of the Babaláwo that
cast Ifá divination for Ọ rúnmìlà when Ọ
rúnmìlà was leaving a very difficult life.

They advised Ọ rúnmìlà to offer
sacrifice;

They advised him to sacrifice these Ifá -
leaves: Ọ dúndún, Tẹtẹ, rìn rìn, Kúpérò,
Wòròwó. & Table salt and palm oil.
They then combined everything and

made medicine for Òrúnmìlà's life to become very easy

He then praises the Babaláwo. i.e., Let Ò dúndún (the Babaláwo that cast the Ifa divination for Ò rúnmìlà) fetch palm oil and tètè to bring table salt.

When he was experiencing difficulty in his life.

Now the Creator, let my life be easy in durability. Let my life be easy.

Explanation/Interpretation.

When Ò rúnmìlà was experiencing difficulty in his life, he went to the Babaláwos to find out what he could do to make his life better and easier. Ò rúnmìlà was advised to offer sacrifice of Ifá-leave as a feast. He listened to the

advice by making the sacrifice and life became easier. Making a feast had always been the way we give thank in the traditional culture. Ò rúnmìlà teaches us to be generous and shear with our fellow brothers and sisters. Cooking food and feeding people is one of the greatest ways of shearing love. The client should make a party for the people. Òrúnmìlà's life becomes much easier.

He was very appreciative of his Babaláwos and was singing to their praise. He was singing: Let Ò dúndún bring palm oil and let tètè bring table salt and let us have a feast.

Ritual/ Ebo Rírú:

The client is to prepare a feast and invite the Awos to come and dine with him or her while singing their praise. Ask the Babaláwo to pray for him or her so that he or she may have abundance and an easy life. An offering of food to the ancestors, Ilẹ̀ and Èṣù should be giving. Money may be giving in return for the Babaláwo"s blessings.

ODÙ KÍINÍ È J Ì O G B È ẸSÈ KEFÀ

Èbìtìpa ilé ni i gb ẹ;
Wọ ilé nígbẹ̀ tẹ̀rútú,
Ló dífá fúnOlómọ àgbìtì,
Tí ó tóríomọ dáfá;
Wọ̀n ní kí ó rúẹ̀bọ,
Ìkòkò mẹ̀rin;

Ekú méréń,ẹja méréń,
Ọlọmọ àgbítí rú ẹbọ,
Ọmọ rẹ wá pọ,
Ọlọmọ àgbítí lań pèògèdè
Ọmọ kíi tán níowó yèyè
Ọmọ wẹrẹ kíi tán ní ìdíògèdè

Chapter 6

Èbìtì pa ilẹ níìgbẹ is an alias of the Babaláwo Wọ ilé ní ìgbẹ turutu. (When the trap in the woods hits, it hits the ground).

Cast Ifá forọlọmọ-Àgbìtì (Name of a Client)

Who went for Ifá consultation because she wanted to bear children.

She was told to make offerings;

To make an offering of 4 pots, 2 rats, 4 fish

Olomo Àgbítì listened to the advice and made the offerings. She was then blessed with many children.

O lomo Àgbítì is the name we call plantain

There are always children in the house of her mother. There are always offspring at the base of the plantain tree.

Àlàyé/Explanations;

Olomo Àgbítì was craving for children. It seemed she was not able to have them so she went to the Babaláwo. Èbìtì pa Ilẹ̀ ní gbẹ̀, Wọlẹ̀ nílẹ̀ turutu, they cast Ifá divination for her. They advised her to make offerings so that she would have

children. She made the offerings and she became blessed with many children. Then there is always abundance of offspring at the base of the plantain tree. Plants and the animals are creation and representation of the manifestation of God. The plantain is referred to as an entity that continues to regenerate even after it is cut down. The plantain always grows back. The small plantain plants are the children of the large plantain plants. It is an indication that the client will always be. The offspring's of the client will always grow to carry on.

Ẹ bọ: The offerings are to be made by the Babaláwo that did the divination.Ẹbọ will be possible by the Babaláwo with a

question using the opele. However, it must include the 4 pots, 4 rats, 4 fish. The fish used in most sacrifice is usually the catfish unless otherwise specified. Babaláwo will make these offerings with incantation for the Client. He will use his ase to command prayer and blessings for the client. Àbọ́rú-Àbọ̀yè Àbọ̀-şíşẹ.

È J Ì O G B È ẸSÈ KÈJE

È J Ì O G B È

Igbó ni igbó iná,òdàn niòdàn oòrùn, A
dífá fúnỌ́ rúnmilà,
Níọ́jọ tí ifán lo fíọwọ
Àbíkú bọ̀lẹ ní kòtò àtìtàn
NígbàtíỌ́ rúnmilàń bí àbíkú
Ó tọ àwọn awo lọ,

Wọn niẹbọ ni kí órú
Ó sì rú ẹbọ,
Láti ìgbà nàà ni àbíké
Ti dáọwọ dúró lára àwọn obìnrin Ọ
rúnmlà.

Chapter 7

The forest is of fire which is vanity.
The desert is a desert of dryness.
They cast Ifa for Ọ rúnmlà,
The day that Ọ rúnmlà was going to bury
abiku in a pit at a dump. Bury abiku in a
pit at a dump. Never to base àbíké
anymore. (Àbíké children are born to
die young)

When Ọ rúnmlà was having àbíké, he
went to the Babaláwos

They told him to make offerings;
He made offerings,
Since the time that he made the offerings,
The wives of Ò rúnmilà stopped giving
birth to children that will die as infants.
Àlàyé: When the wives of Ò rúnmilà
were bearing àbíké children, he went to
the Babaláwos to inquire what he could
do to put an end to it. Àbíké is a subject
to be discussed on its own. They are
children born and they die very young to
come back again. Some times in the
same mother and father or the same
family. They continue to torture their
parents by being born and dieing so
frequently to the point that the parent has
to do some spiritual and ritualistic to
appeal to those children's spirit to allow

them to stay. Ọ́ rúnmílà was advised to make offerings which he did. That stopped the àbíkú from being born by the wives of Ọ́ rúnmílà.

Ẹbọ: The Ẹbọ should be prescribed by the Babaláwo, asking the ọ̀pẹ̀lẹ̀ what ẹbọ. The Ẹbọ could be presented to Èṣù and Ègbè.

Ẹbọ á fín, Ẹbọ á sì dà.

È J Ì O G B È

ODÙN KÍNÍ ẸSÈ KEJỌ Orógbó,

Òsùgbó Ajá ni rọ̀ tìpètìpẹ̀,

A dífá fún Igún, ọmọ olojogboloro,

A lu kín ba wọ̀n gbé ọ̀deọ̀ra,

À kíi rí opepe Igún látítàn,

Orógbó kàngẹ̀, kàngẹ̀rẹ̀, kàngẹ̀rẹ̀ ní Ifẹ̀

Orógbó kàngẹ̀rẹ̀,

Igún ní kini òun yìoṣe?
Tí òun yìo fí di arúgbó,
Wón níẹbọ ni kí órú,
Igún rú ẹbọ, wón sì gbọn ìyẹ ifá lee lórí

Orí Igún wá n funfun,
Bíẹni pé, ówú iwú;
Látí ìgbà nàà lorí Igún tí maań funfun A
kíí sì mọ ọmọdé igún; Ifá, ní; A ó dàgbà
A o si da arúgbó

Chapter 8

Orógbó, Òsùgbó, Àjà ní r ọ típétípé
(alias of a Babaláwo)

It could mean that the Bitter Kola of a
deceased Awo is usually very tough. It
might have been left for a long time
because it means a very old Awo that

passes.

Orógbó, Òsúgbó, Àjà is very tough.
Ifa was cast for the vulture, the son
of ọlọjọgbọ

She was told that he will not be able to
live in the town of Òra; e.g. where there
was prosperity people will not find a
strong and young vulture in the dump.

Orógbó represents longevity usually in Ifè.

In Ilé-Ifè there are very old people;
Orógbó is very old usually last
Igúnnugún (vulture) asks what shall be
done so he can have a long life.

He was told to make offerings
The Vulture made the offerings. Ifa

powder was poured on his head. His head became white. Notice the head of the vulture. Since then the vulture's head is usually white.

ODÙ KÍNÍNÍ: È J Ì O G B È ẸSÈ
KẸSAN Ò runmìlà ní o diẹ lẹsẹ nmu
ẹsẹ;

Mo ní ó diẹ lẹsẹ nmú ẹsẹ;

Ó ní okoo múnẹsẹ tirẹ kò múnjà

Ò rúnmìlà ní ó diẹlẹsẹ mún ẹsẹ

Mo ní ó diẹ lẹsẹ mún ẹsẹ

Ó níogbòn mún ẹsẹ tirẹ kò múnjà

Ò rúnmìlà ní ó diẹlẹsẹ mún ẹsẹ

Mo nílẹsẹ mún ẹsẹ

Onì ogójì mún ẹsẹ tirẹ kò múnjà

Mo nínjẹ Bàbá mi àgbònmirègún tani

mún tirẹ? Ó niẹwádòta nìkan ló mún ẹsẹ

tirè já Nítorí a kíí ká owó ká owó
Kí a gbàgbéèwádòta,
Ifá ní, A ó báẹsẹ já

Ifá ní; wón kò ní gbàgbé Èni tó dà ifá ní
ibiè.

Chapter 9 Ò rúnmilà says it is time to
take action. I say it is time to take
position; (Okòó) 40 takes its action
never finish up;
Òrúnmilà says it"s time to take position,
He says 30 took its action never finish
up

Òrúnmilà says it"s time to take action
I say it"s time to take position
He says 40 took its position never to
finish up.

Then I ask, my father
(Àgbọnmèrègún)Òrúnmìlà"s name) Who
finishes?

He said 50.

Because when we count money, there is
always 50 denominations, e.g. for
counting money in 50, 100, 20, 10, etc.
We never leave out 50.

Ifa says we will accomplish our goals.

Ifá says the one that Ifá cast for will
never be forgotten.

Àlàyé:

The client should be advised to always
finish up anything that he starts. To have
perseverance and endurance. Ifá speaks

about time in this Odù. When its time to do something . It should be done. The old Awo takes his time to do things. To always try and accomplish one's goals and do well; they will be remembered by those acts.

Ebọ:

The client should do offerings of: 20 Okra, 3 corn and beans. The food should be shared by all the people.

ODÙ KÍNNÍ È J Ì O G B È ẸSÈ KÈWÁ

Ọ rúnmìlà ní ó di hin

Mo ní ó di imi sínsin;

Ó níẹnì tó bá fí omi rúẹbọ,

Ẹṣe lóóo sinmi

Ọ rúnmìlà ní ó di hin,

Mo ní ó di imi si nsin

Ó níèni tó bá fi iyò rú ẹbọ Ɖ ẹe niòrò rẹ
ndùn,

Ọ rùnmìlà ní ó di hin, Mo ní ó di imí
sínsin

Ifá ní kí a gbé igbá omi tútù

A ó rẹ ilá diẹ si, A ó tún bu iyò diẹ si

Eni náà yìò wá mún-ún, Àwọn èyàn tó
wà ní tòsí náa lèè mu níbẹ. Ifá níèni tó
dáfá, yìò simi ayò pèlú ọlá

Chapter 10

Ọ rùnmìlà says it is time to take a break
and breathe deep.

It says it is time to rest.

He says that he who makes an offering of
water,

Always rests.

Ọ̀rùnmìlà says whoever makes offerings of Okra, will always become prosperous. Ọ̀rùnmìlà says it is time to take a break. I say it is time to rest.

Àlàyé:

Ifá says the client who receives Èjìogbè in divination should try to take a break and rest. They could even go on vacation. He or she should try to take time to enjoy life, relax and rest.

Ẹ̀ bọ̀:

Cold water, Okra, and salt. The Okra should be cut in the water and some salt put in it. The client should drink it or make okra soup and share it with friends. The Babaláwo should pray for

rest of mind for the client. Àbọ́rú bọ́yẹ̀, Àbọ́yẹ̀ bọ́ síṣẹ́.

È J Ì O G B È ÈSÈ KỌKÀÌLÁ Pónpón
sìgìdì níṣẹ́ aróo inú igbó

Ògógóró níṣẹ́ awo ìjámò

Bíòrẹ́ bá dùn ládùnjù, á dà bí ìyekan

A dífá fúnÒ rúnmilà tón lọ bá èsù dá
olùkù

A kíkí bá èsù dólùkù, kíkí ojú aya,ọmọ, ajé
àtí ire gbogbo pón ẹnì,

(ÀKÓGbE)

A ó pa àkùkọ adìe kan ní àpayẹ́ / A ó fọ
ìgbín kan sì; A ó wá bu epo pupa sìì, a ó
gbe lọ sí ìdí èsù.

Ifá ní a ó rí ire láraòrẹ́.

Chapter 11

P ọ̀n ọ̀n ẹ̀gìdì (alias of an Awo) of the forest

Ògògòrò (alias of an Awo) of the town
Ìjámò

If friendship becomes too sweet it will seem like a blood relation; They cast Ifá for Ọ̀rùnmìlà when he was going to make friendship with Èṣù, The person that makes friendship with Èṣù never goes broke or penny-less.

The person that makes friendship with Èṣù shall never be in need of a wife, children and other necessities of life.
Èṣù, I have come to be your friend.

Àlàyé: The client will benefit from a friendship. A close friend like a relative will help one to be comfortable with

one"s needs.

Ẹbọ: 1 Rooster, 1 Snail, Palm oil; The offerings should be presented to Èṣù with the chest of the Rooster wide open. It should be done by the Babaláwo with an appeal to Èṣù.

ODÙ KÍNÍNÍ: È J Ì O G B È ẸSÈ
KEJÌLÁ Ọmọ ọwọ torí iyán ó yọ iké,
Àtànṣàkòṣe èyìn kokoko pa obì;
A dífá fúnỌ rúnmilà,
Tí ó maa fẹ ayéọmọ eléwùe Emùré
Wón ní kí ó rúẹbọ, kí ó lè rí àyè fẹ
Wón ní kó rú eku kan, ẹgbèódógbòn
owó, ilèkè àti àyébò adiye méjì Wón fí
ilèkè sí ìdí eku náà, wón ní kí ó lọ rí
mólè ní inú ìgbé (ìgbó) Ọ rúnmilà rúẹbọ,
Ayé jẹọmọ ọba obìnrin

Igba (200) aso ni ayé máańró Ó sì sọ
pẹ̀nikẹ̀ni tó bá rí Ìdí òun, ni òun maa fẹ

Nígbà tí Ọ rúnmilà fí eku yí; Gúnlé sí
inú ìgbé

Lówúrọ̀ojọ kejì

Ayé wá ya ìgbé

Èsù pàtẹ mọ̀ẹ̀kú gbígbé

Eku wá ń sáalo

Ayé rí eku pẹ̀lú ìlẹ̀kẹ̀ sẹ̀gi nídí Ayé wán
lé eku lọ

Ní ibi tí ayé tín lé eku lọ Aṣọ ìkínní tú,
nídí ayé

Èkejì, èkẹta ... Tí gbogbo rẹ fí tán,
Ayé wà, wà ní ìhòhò lásìkò tíòrúnmilà
bọ ń le BÍỌ rúnmilàṣe rí ìdí ayé ní yí
Nígbà tí ayé ríỌ rúnmilà,

Ó ní ó parí, ó ní òun ti sọ pé
Ẹnikẹni tó bá rí ìdí òun
Ni òun yío fẹ,
Bàyí ni ayé di aya Ọ rúnmilà
Ọ rúnmilà wá lọ kó gbogbo ẹrù ayé wá sí
ilé ara rẹ; Ayé wá jòkó ti Ọ rúnmilà

Nígbà tí Ọ rúnmilà fẹ ayé tán, Ọ rúnmilà
wán kọrin, ó wán yò pé; A gbé ayé kalẹ,
Àwa kò lọ mó, o e, e,

ÀLÀYÉ: Ifá ní a ó rì aya rere kan fẹ,
bàyí, Ifá ní, kí a rú ẹbọ
A ó rù eku, ẹja, àgbébọ adìyẹ mèjì, ilẹkẹ,
a ó so ilẹkẹ náà mó ìdí eku, a ó lọ fí gún
ìgi sí inú igbó.

ALAYE:

ẸBỌ RÍRÚ:

Chapter 12

Because of pounding yam, the finger grows a deformity.

The thumb bulges back in order to break the kola nut.

They both cast Ifa for Ọrùnmìlà.

Ọrùnmìlà was going to marry the world, the daughter of Ẹlẹ̀wù, Ẹlẹ̀mre, the one who wears the clouds as clothes.

He was told to make offerings of 1 rat, 150,000 cowries (money beads) and 4 hens.

The Babaláwos put the beads on the rat so it can see better in the bush.

Ọrùnmìlà offers the sacrifice;
The world was the daughter of the King.

Aye usually wraps herself in 200 pieces of cloth;

She promises that whichever man sees her naked is the one she will marry.

When Orùnmìlà let the rat rise in the bush, one morning, Ayé went to relieve herself in the bush. Èṣù, the trickster, scared the Rat.

The Rat began to run;
Ayé saw the Rat with beads on it;
She was curious and began to run after the Rat.

As she was running after the Rat, one of her pieces of cloth fell from her body.

Later the second cloth fell off, and then the third, etc.

Until all her clothes fell off.

Ayé was then naked at the very moment that Orùnmìlà was coming along. This is how Orùnmìlà saw Ayé's nakedness and she became his wife. After Orùnmìlà finished marrying Ayé, he was singing with happiness. We have Ayé.

We do not leave anymore;

Ifa tells the client:

That to receive Èjìogbè in a divination means that one will find a wonderful wife (or husband). There will be a woman or man in one's life that will bring success.

Èbọ: 1 Rat, 2 hens, some beads or cowries, The Babalawo will tie the beads on to the Rat. The client will

leave it in the bush. Enough money for food will be given to the Babalawo.

ODÙ KÍNNÍ: È J Ì O G B È ÈSÈ
KETÀLÁ

Ó kú gbé, òhun ọrò
Èmi á rìn dódò, òhun ọjín gbí,
Ológbò lón fiódún se àrà
A dífá fúnọmọ arẹsẹsánsá tú rùpẹ;
Wón ní aya pẹlẹngẹ kan ni yíó gbà

W ọn ní kí ó rúẹbọ, Obì méréndínlógún,
Abo adìẹ mẹta,
Awo dúdú tuntun Igbá àdému tuntun
Egbẹta owó;

Kò rú ẹbọ, ó sì gba aya náà, Lẹhìn èyí ní
egbò da wólẹ sílẹ, Èyí sì mu kí ó kú

ÌKÌLÒ :Ifá ní kíenì tó dá ifá yí rúẹbọ,
Tí kò bá rú, àwọn ará ayé, yìò ma
dánkan rẹ jẹ Kí ó sì má gba obìnrin láirú
ẹbọ.

Chapter 13

Òkú"gbè, is the voice of Orò
Her breath that is deep is the voice of
Òjínbin.

It was the Cat that used ọdún over its
body.

Those were the Awos that cast Ifá
divination

For the child of Àrẹ̀sẹ̀ sànsà tu erùpẹ̀
(another name for the Cat) This means
the one with claws equipped to dig in
the dust It was said that a very slim
woman will be attracted to him. He was

told to make a sacrifice.

Ẹ bọ: 16 Obì àbàtà (kolanuts)

3 hens

1 covered boal

a substantial amount of money

He refused to make this sacrifice. He took a woman in but after some time he became ill and died.

Explanation:

The client should make this sacrifice to avert the incident and be careful taking a new slim woman into his life without making sacrifice.

ODÙ KÍNNÍ: È J Ì O G B È ẸSÈ
KẸRÌNLÁ

Aré l ọ b"ẹdun nílẹ̀,
Ẹdun kò mọ aré sá
A dífá fúnẹdun
Ẹdun tí íṣe ọmọ ìyá àáyá, Àáyá fò fẹrẹ, ó
gorí igi,

Ní ìgbà ìwás ẹ̀,
Ilé pẹpẹ̀ nì àáyá ma a rìn
Òun pẹlú Ẹdun, ọmọ ìyá rẹ̀,
Sùgbọ̀n níọjọ kan,
Ẹdun àti Àáyá ja olè
Wón lọjọ jí àgbàdọ ya ní oko olóko Àáyá
lọ kókó rí olóko,
Ló bá fò fẹrẹ̀ gun igi ìgbá;
Nígbà tí Ẹdun o fi wípé òun ó fò; Olóko
tí dé, ó sì mun Ẹdun
Olóko wáá di Ẹdun lókùn,
Nígbà tí ó mún dé ile di

Wọn rí i péomọ ọsun nì;
Wọn wá sọ fún olóko pé
Eni tí ó mú wá yì,
Àwọn kò gbọdọ pá á,
Nítorí péomọ ọsun nì,
Wọn ní kíEdun jẹwọ
NiEdun bà jẹwọ,
Ó ní lootọ nì ọ̀un ya àgbàdo
Sùgbọ̀n lójú olóko ní ọ̀un se yáá; Wọn
wáa biEdun pé,
Kínni yóò san fún olóko,
Edun wá á bèrè sí í se bíi wèrè ó ní,
Edun yàgbàdo hàà,
Edun yàgbàdo hàà,
Ni àwọn egbé ìmùlẹ̀ bá sọ wípé; TiEdun
tí tán níbẹ̀
Wọn ní Àáyá tí ó rí olóko sá
Ni kí wọn ó fí ìyà jẹ,

Wọn ní, ọmọ ìyá kan náà
Ni Ẹdun àti Àáyá
Sùgbón wọn ó fí àwò jọra wọn, Ẹdun bó
nínú ẹjọ,
Ọ ràn sì kan Àáyá
Àwọn ògbóni wáá ní,
Ta ni yìò tán án Ọràn ara wọn, Wọn ní,
ìwọ Ẹdun,
Nígba tí ó mọ ìwà Àáyá
Kí ló dé, tíẹ ko jọ fò fẹrẹ
Ẹdun gbàlàjà emi ló wáá sárẹsẹ Kí ló
dé, ti o kò fí fò mọ igi,
Tí olóko fí wá mún ọ,
Ẹdun ní, ọmọdé kíí yára bí àgbà Àgbà
abikùn dèrèrè bi àpò
Aré bá Ẹdun ní ilé,
Ẹdun kò mọ ọn sá,
Aré orí igi ló yẹ Ẹdun

Àáyá wán fò sókè

Edun wán bẹ,

Àáyá fò sókè

Edun n bẹ,

Àáyá fò sókè,

Edun bẹ,

Àáyá fò mó igi lórùn, Edun sí; Edun lọ.

EBỌ RÍRÚ:- Eku,ẹja, ìgbín, àgbébò
àdié ọkẹ mẹrìndínlógún, epo,ẹkọ, obì.

Chapter 14

Men walk on the ground

But the monkey does not know how to
run Ifa was cast for the monkey;

The monkey is the brother of Àyá
Àyá jumps and climbs in the trees.

In the beginning of evolution

Àyá used to walk on the ground;
Both he and his brother, the monkey. But
one day, the monkey and Àyá, the thief,
Went to steal corn from a farmer.

Àyá was the first one to see the farmer.
He jumped up on top of an Ìgbá tree.
Before the monkey was able to jump and
climb the tree, The farmer had arrived
and captured the monkey, tying him up.

The elder priest found that the monkey
(edun) had been tied up. When he took
him to the Ìlédí (the shrine for
judgment), The elder priest found that
the monkey was the son of Ò sun.

They told the farmer that the monkey they
had accused Must not be sentenced

because he was the son of Ò sun; They asked Èdun to confess and so he did. He admitted that he had stole corn from the field but that the farmer was there when he had taken it. They then asked Èdun what he would pay to the farmer.

With this the monkey started acting crazy and singing that Èdun yà"gbado, h: (Monkey plucked the corn, Èdun yàgbado; Monkey plucked the corn)

The elders then decided to let the monkey go free.

Aye was held responsible;
The elders deliberated as to who was going to pay for the offense. They decided that the monkey was guilty and

should be punished.

Since he knew his brother's character, Àyá asked Monkey why he had run instead of jumping into a tree. Monkey replied that it was easier for younger ones to be quick but an older one with a big belly like a sack could not.

There was ground to run on.

But the monkey did not know how to run.

That is why running on the tree is the way of the monkey.

Àyá jumps in the tree;

Monkey hops on the ground.

Ẹbọ 1 rat, 1 snail, 1 hen, palm oil, corn pulp, kolanuts, 160 equivalent money.

Àlàyé:

Ifá advises the client to be careful of those he spends time with. It reminds that birds of the same feather flock together.

It warns that two people can do a crime together but only one person may be punished for the crime. Beware of temptation to follow others to do the wrong things. Be careful not to be the one that pays for a crime that one has not committed.

ODÙ KÍNNÍ È J Ì O G B È ẸSẸ
KÈDÓGÚN

Ní ọjó tí Ẹegún dé ayé
Ìbejì ní wọn bí,
Ọ kan kú, ọkan wá ní aayé
Ẹyí tí ó wà láayé wá sunkún tíí

Ni wọn bá dọgbọn,
Wọn dásọ éégún,
Wọn mú èyí tí ó wà lááyé lọ sínú igbó
Wọn gbe aṣọ éégún nàà bọ ẹníkán lórí
Ènì tí ó gbé éégún nààń pe
Èyí tí ó wà lááyé pé:
Má tì í wa o,
Ibí yíi kò dára o,
Èyí tí ó wà lááyé bèrè sí í sunkún Éégún
nàà yára wọ inú igbó lọ Aṣọ tí a dàbo
alàyè lórí
Ni án pè ní,Èkú Égún
Níojọ kan, ìyá èjìn wẹ
Éégún sìn bọ wá;
Éégún sì gbe aṣọ ìyá rẹ lọ
Ó ní Àìmò ni bí;
Wọn ní, kín lón jẹ àìmò;
Ó ní, Èkíní niẹ̀gùn

Èkèjì orò,
Bí Èèyàn kò bá mòò wẹ
Ta ni yíò gbé aṣọ ìdí rẹ lọ
Wọn ní kí wọn ó bi Éégún,
Éégún ní òun kò gbe e
Wọn ní kí wọn ó bi orò,
Orò ní òhun kò jalẹ,
Wọn ní kínni kí aya ifá óṣe?
Wọn ní bí kò báṣe èsù,
Tani yíò wá gbẹbọ lówọ osùn,
Orò yára múm aṣọ ayaỌ rúnmilà, Ifá
máṣe jẹ kí
Wọn ó gbé aṣọ ìdíí mí lọ.

Ẹ BỌ RÍRÚ:- Àkùkọ méjì, àgbébọ àdie
kan, Eku,eja ọlẹ, àkàrà, bí a bá rúbọ,
tani, a ó dá ìyérosùn sí ara àkùko kan, a
ó fi bọ eégún.

Chapter 15

The day that Egúngún first came to the world, They gave birth to the twins (ìbejì)

One of the children died and the other survived.

The one that survived started crying for the one who had died; They then figured out a way to console the one that had survived.

They made a masquerade dress.

Someone wore the dress and warned the surviving twin not to come to the performance.

The surviving twin started crying thinking about where the deceased one

had gone to.

So he went deeper and deeper into the forest.

The masquerade dress was worn by the surviving twin and is known as Èkú egúngún: the masquerade dress.

Egúngún masquerade dress of world and the heavens is what is called ÈjìgbèdèÈkú.

One day the mother of the Eji is taking a bath at the river when Egúngún came and took away Eji's clothes.

And Egung un took away Eji's mother's clothes as well. Eji had no answer when people asked who had taken his clothes. Ejìgbèdè said that the first is Egúngún and the second is Orò.

If a person does not take off his or her clothes to bathe then who could take away his clothes? The people say they should ask Egúngún.

Egúngún says it was not him.

The people say to ask Orò.

Orò says it was not him;

The people say he did not steal the clothes.

They ask him what the wife of Ifá should do.

They said if its not Èṣù, who will take an offering from Osùn? Orò should quickly bring the clothes of the wife of Orùnmìlà. Ifa does not let someone take away the clothes on one's body.

Ẹ bọ: 1 Rooster, 1 hen, 1 Rat, 1 Fish,
Bean pie, Bean cake.

The Babaláwo should then sprinkle
Ìyèrósùn on one Rooster as an offering
to Egúngún. Àlàyé: The client might lose
something. One should be careful that no
one steals anything of value from the
client.

Èṣù can cause someone to lose
something very valuable. One should be
aware.

ODÙ KÍNÍNÍ: È J Ì O G B È ẸSÈ
KẸRÌNDÍNLOGÚN

Ab éré mú tojútimú;
Wón á sèdí gbòdò,
Wón mún Àgbède méjìṣe bọrọbọrọ,
A dífá fún Erin

Wọn yíò mún erin jọba ilú Àso
Abéré mú tojútimú,
Wọn Áṣèdí gbòdò;
Wọn mún Àgbèdẹ méjìṣe bọrọbọrọ,
A dífá fúnÈfọn,
Wọn ní wọn yíò mu j"ọba ilú Àjànà
Abéré mú tojútimú,
Wọn áṣèdí gbòdò
Wọn a mún àgbèdẹ méjìṣe bọrọbọrọ
A dífá fún jàkùmò,
Wọn yíò fí joyè alápàta oko
Abéré mú tojútimú,
Wọn Áṣèdí gbòdò
Wọn mún agbede méjìṣe bọrọbọrọ
A dífá fún òtòlò;
Wọn ní wọn yíò fí joyè Olúoko;
Èrò ìpo, ÈròÒ fà,
Òtító sọ èkíní di olóko

Chapter 16

The needle (abéré) is pointed on both ends But in the middle it is smooth.

Abéré mú tojú timú

Wọn áṣèdí gbodo

Wọn á mú àgbèdẹ méjìṣe bọrọbọrọ Cast
Ifa divination for the elephant.

The elephant was chosen to be king of
Àso (a town) We cannot tie the elephant
down

Abéré mú tojú timú

Wọn áṣèdí gbòdò,

Wọn mú àgbèdẹ méjìṣe bọrọbọrọ

Cast Ifa divination for the Buffalo He
was chosen to be the King of Àjàn Abéré
mú tojú timú

Wón áṣèdí gbòdò,
Wón mú àgbèdẹ méjìṣẹ bọrọbọrọ

Cast Ifa for Jàkùm ọ
He was chosen to be King of the butcher
in the forest Abéré mú tojú timú
Wón áṣèdí gbòdò,
Wón mú àgbèdẹ méjìṣẹ bọrọbọrọ

Cast Ifá divination for Òtòlò (a name)
He was chosen to be the Chief of the
Village
People from Ìpó, people of Ò fà,
It is the good head that helps the leopard
to be the Lord of the Jungle.
Èbọ: Àkùkọ Ìṣégún Ò tá, 1 snail,
Kolanuts, 1 Ram for Own head.
Àlàyé:

The client for whom Ifá has been cast by the Babaláwo, will be chosen for something very important in life. He or she could be chosen to be the King or a Leader of some sort.

Things might be difficult in the beginning but he will eventually occupy some position of leadership in the community. If this client makes the offerings prescribed by Ifá, this prediction will manifest in his or her life.

ODÙ KÍNNÍ È J Ì O G B È ÈSÈ
KETÀDÍNLOGÚN

Ò yìnikàngé,
A dífá fúnÒ rúnmilà,
Níojó tíỌrúnmilànlọ fiọta ogbó kan orí
Níojó tí ifán lọ bá ikú munlẹ,

Pé kí ku ó ma baa pa òun ní kékeré Ni ó
bá lọ báOyinikàngé,
Pé kìn ni kí òun óṣe,

Oyinikàng é ní kí ó tójú ògbògbó oróṣe
(àfòmọ) Orí,òsé, kí ó sì bu erùpẹ̀ idí òkè
Kí ó sì tójú irin
Kí ó fí gbogbo rẹ̀ rúbọ̀ nítorí ikú
Ọ̀rúnmilà nínjé mo di ògbógbó oróṣè, N
kò kú mọ̀,

Gbogbo nkan tíòrun àti Ayé, ní n kò rí i
N ó sì maa paenu mi mọ̀,
Fúru ni mo dáké
Mo rìn rìn rìn, n kò sọ̀nù,
Wón ní kí wón ó wá ibi wá,
Ojú mi kò ní rí ibi;
Ọ̀rúnmilán lọ níònà
Afèfén ká asọ alásọ;

Efufù lèlèn kàèwùelèwù,
Wọn ní ìwọ Ọ rúnmilà
Báwo ni àwọn yíò tìṣe waa
Ọ rúnmilà ní aráòrun niẹ́ n rí
Wọn ní àirí lèrù
Ogun ayé àti ogun àjẹ
Ni wọn dá lóràn ní ilú afẹfẹ
Tí afẹfẹ fin gbé wọn lọ
Afẹfẹ ni orukọ tìn pe Orò
Aó ké sí òrò, afẹfẹ ní kíe maa kẹsì

Chapter 17

Oyinníkangé (Sign of Old Age)
Cast Ifá divination for Ọ rúnmilà
The day that Ọ rúnmilà was going to
bless his head with longevity;
The day that Ifa was going to make

friends with Death, in order to avoid dying young.

He went to Oyinníkangé to ask what should be done to achieve longevity. Oyinníkangé told Ò rúnmìlà to find a parasitic plant (Ògbógbó-òroṣè), Shea butter and some soil from the bottom of a hill;

He should offer up all of these so as to prevent an early death.

Ò rúnmìlà said I have become ògbógbó-oróṣè; I will not ever die;
I will become 200 hills; I am immovable; All that I don't know,
All that I don't see of heaven and earth

I will always keep my silence

I walk along for a while and do not get lost I walk along for a while and do not get lost. They were told to find ibi (negativity) My eyes will not see negativity.

Ò rúnmìlà was going along his way,
The wind was carrying people's clothes
The strong breeze was carrying people's dresses
They asked Ò rúnmìlà how they should retrieve them

Ò rúnmìlà said they should go see aráòrun

They responded that something you cannot see is called Fear.

People's negative forces and the witch's negative forces are the energies that had offended the town of the wind.

That's why the wind was blowing them away; Wind is the name that we call Orò;

We do not call Orò, we call the wind; It is something we don't see that we call èrù (fear) Ifa says my eyes will not see negativity.

Ebọ:

1 snail, 1 okete, 1 fish, 1 hen, Kolanuts, corn pulp, palm oil

Àlàyé:

Ifa says the client should make offerings so he or she could have a long life. He or she could be prevented from experiencing negativity. The client should watch what he or she says. He or

she should not reveal everything he or she sees. They must be able to hold a secret. Make an offering to prevent losses.

ODÙ KÍNÑÌ: È J Ì O G B È ẸSÈ
KEJÌDÍNLOGÚN Iwájú òkun, òkun ní
wọn iṣe,
Ẹyìn òkun, òkun ní wọn ṣe,
Erin kòṣe e yí padà kún,
Àbàtà kún kún kún;
L,òkun lókun laa kí ọmọ Ọloja
mẹrindinlogun A dífá fún wọn lóde ìdó,
Ara òde ìdó
Ló dífá fún wọn lóde ìgètì,
Níọjọ tí wọn jí ní kùtùkùtù,
Wọn n sùkun pé àwọn kò níỌba
Ojojúmó ni ajogún n ka wọn mó ilẹ

gìrìgì Wọn ní kí àwọn ará òde idó
rúẹbọ; Kí wọn ba lè níỌba;

Àgbà àgùntàn kan, ọ̀pọ̀lọ̀pọ̀ epo pupa,
Obì ọ̀fín ogójì, obì ipá ogójì, ẹgbà mẹwá,
ìlẹ̀kẹ̀ itùn, Ìlẹ̀kẹ̀ ifá, pẹ̀lú
ọ̀pọ̀lọ̀pọ̀sẹ̀sẹ̀fun; Wọn ní kí wọn n kò
gbogbo rẹ̀ sínú agbada,
Kí wọn kí ó gbe lọ sí etí òkun,
Wọn sì ẹ̀ bẹ̀,
Wọn ní bí wọn bá dé etí òkun
Ẹ̀nítí wọn bá kó rí níbẹ̀ nì kí wọn fí jọba
idó Nígbà tí wọn dé etí òkun; wọn
bá ẹ̀nìkan níbẹ̀,
Wọn wá mun, wọn fí jẹ ọba,
Ìgbà tí inú wọn dùn tán;
Orin nì wọn n kọ,
Wọn ní, iwájú òkun, òkun nì,

Èyìn òkun, òkun ni,
Èèyàn tí ó mọ òpìn òkun kò sí

È BỌ: ÀYÉBỌ ÀDIE KAN, OBÌ IFÍN,
OBÌ ÌPA, ÌTÚN, IFÁ, SÈSÉFUN, EPO,
ÈKO, OBÌ GIDI, OWÓ AWO.

Chapter 18

The front of the sea is all sea; The back
of the sea is all sea It is impossible to
turn the elephant over to the butcher if
The pond is spread fully flat;
Greetings to the sea is the way we salute
the children of Ò rúnmìlà

Cast Ifá divination at the town of Ìdó
They were the people that cast Ifá for
them at Igeti (an ancient town). They

woke up in the early morning;
They were crying that they do not have a
King.

The day that negativity was troubling
them at their town,
The people of Ìdó were asked to make
offerings so they could have a King. A
big lamb, plenty of palm oil
White Kolanuts (40) 2000 cowries— or
equivalent in money; Itans, Ifá beads,
and plenty of white Obàtálá beans

They should put everything in a black
pot;
They should take it to the seashore.
They should perform all the offerings,
They were told that when they get to the
seashore, the first person they see at the

shore will be their King.

When they got to the seashore they found someone there, They asked the person and made him their King, Everything was well with them.

They were very happy.

They were singing and dancing in praise of their Awo. They sang, Iwájú Òkun, Òkunni, Èyìn Òkun, Òkun ni. No one knows the end of the sea.

E bọ:

1 hen, White Kolanuts, Red Kolanuts, Itun beads, Ifa beads, White beads of Obàtálá, Palm oil, Corn pulp, regular Kolanuts, and money for the Babaláwo.

Àlàyé:

There are certain things in life that we may not know in terms of how nature creates them. For instance, how the universe is suspended and the seas are connected. We cannot separate them. Humility and respect for the Creators. Respect for humanity (the children of Ọ̀rúnmìlà). The client might need leadership (the King). He or she might be in the right place at the right time to be choosing a leader in his or her lifetime.

Ọ̀rúnmìlà cast Ifá divination for one's mother. One's mother was coming from Heaven to Earth She was told to be prepared to offer sacrifice; She listened to the advice by offering sacrifice. She

will now be favored.

One's own mother never fails to favor one. She cast for one's father.

One's own parent Spirits do not fail to favor one. One's own Ikin, Ifá does not fail to favor one. In a short period of time without going far.

Come and find us in the midst of prosperity.

It is in the midst of prosperity that we find one at the Shrine of Ọ̀rúnmìlà.

Ejiogbe Chapter 19

Aso funfun ni

sunkunilé aláró

Ìpìlẹ̀ọ̀rọ̀ ni sunkunèejì

tantan. Adífá fuń Ẹni
olubi à rẹmọ ọba Ido.

Ifa ni ẹni Olubi ki

rahan aje. Arira oko,

Ọpẹ mama jẹ kin

rahan Arira oko. Ẹni

olubi ki rahan aya.

**Arira oko, Ọpe mama
je kin rahun Arira
oko. Eni olubi ki rahun
ile nini Arira oko, Ọpe
mama je kin rahun
Arira oko. Eni olubi ki
rahan ọmọ bibi. Arira
oko, Ọpe mama je kin
rahan Arira oko. Eni
olubi ki rahun ire
gbogbo Arira oko,**

**Ope mama je kin
rahan Arira oko.**

**Translation White
clothes are the one
that cry to be dyed.
The beginning of a
matter is the one that
cry for the partner.
Cast Ifa for the one
born by the Lord
King. Ifa say that the**

**one born of the King
do not suffer**

**Ariraoko, Orunmila do
not make me suffer**

**The one born of the
King do not suffer to
have a husband The**

**one born of the King
do not suffer to have a
wife. Ariraoko,**

Orunmila do not make

**me suffer The one
born of the King do
not suffer to have a h
suffer ouse Ariraoko,
Orunmila do not make
me The one born of
the King do not suffer
to have children
Ariraoko, runmila do
not make me suffer
The one born of the**

**King do not starve to
have all prosperity
Ariraoko, Orunmila
do not make me suffer
Alaye Ifa say the client
will not starve in life.
He/she will have all the
good things in life.
He/she will be blessed
will all the need of life,
from a house, wife,**

husband, children and all other prosperity in life. The client if even born of poor family will be blessed with prosperity.

Ebo The Babalawo could use the Ibo to ask for the ẹbọ. The ebos should include white clothes, Eku, Ẹja

**Epo, Iyọ, Efun, Obi
and Orogbo.**

Ejiogbe chapter21

Suń kẹrẹ suńkẹrẹ

**Babalawo Ile di"fa fun
Ilé . Gbà kẹrẹ gbàkẹrẹ.**

**Babalawo ọna l"odifa
fun Ọna. Okurukuru a
fedọ wọlẹ. Babalawo
ọjà difafun Ọjà. Wọn
wipe ki awọn mẹtẹta**

rubọ. Ki ìmọwọn bale
kalé. Ki wọn le di ẹlé
ni. Ile ni kanlo rubọ.
Ilewa di ẹlẹni. Bi enia
ba lo só ko. Bi enia ba
lo sójà. Ilé nlaa f''àbò
si. Riru''bọ ni gbeni
Airu ki gbeni. Ẹ ba''wo
la ru sẹgun. Arusegun
laa ba ni lẹse Ọpẹ
Translation

**Sunkẹrẹ Sunkẹrẹ. The
Babalawo of the house
cast Ifa for the house.
Gbakẹrẹ gbakẹrẹ.
Babalawo of the road
cast Ifa for the road.
Okuru afẹdọ wọlẹ.
Babalawo of the
market cast for the
market. The three of
them were told to**

**make offerings. So
that they will be
prosperous in the end
And have people in
them. The house was
the only one that made
the offering. The
house became
prosperous. If people
go to the farm or
market We always**

**come back to the
house. Making
offerings favors one's
life. Not making
offerings don't help
one's life. Come find
us in victory. It is
victorious we find one
with Ọrunmila.
Alaye The Odù say
that the client should**

**make offerings so
he/she could have
prosperity in the end.
The three elements the
house, the road and
the market place were
told to make offering
but only one of them
made the offering. The
house made the
offerings. At the end of**

**the day everyone
comes to the house.
There is baking and
shaking in the house.
The life of the client
will be like the house
that has the last laugh.
Ebo Epopupa Obi
Orogbo Igba ademu.
Iyọ, Eḡeḡe meji
Ọpọlọpọ onḡe.**

ODÙ KÉJÌ: Ò YÈKÚ MÉJÌ ÈSÈ ÀKÓ
KÓ Ò yèkú, mo báọ mulè,
Kí o maṣe dà mí,
Inú bíbíerù nì paerú
Èdò fùfù, Ìwòfà ní pa ìwòfà
Á dífá fún òfùà,
Nígba tí ónbẹ láarín òtá ayé Bí Ikú
bánṣaEgbé mí pa Ò tò ní àá yọ òofúa
Obì sí Ikú máa pawo mó o
Ikú ti yè lórí awo,
Ò tò ní a ayọ òfùà obì sí
Ikú máa pa awo mó o,
Ikú ti yè lórí awo

Èbọ

**Ewe peregun, Igbo Imọlẹ, Eku, Eja,
Igbin, Eko Epopupa Àkùkọ ati Obì
II. Ò YÈKÚ MÉJÌ**

Chapter 1

Ò YÈKÚ: [The shifter/protector from Death]

Ò yèkú made a covenant with you (the Babaláwo) Make sure not to betray me; It is the anger of a slave that kills the slave (Awo) It is the aggression of a servant that kills the slave; They get together and cast Ifá for the Òfua Obì.

While in the midst of Enemies of the world,
If death chooses those around me to die,
Ò yèkú will separate me and spare me from death. If sickness and disease is falling upon those around me, Ò yèkú will take me away from there.

All four pieces of Kola nuts used in the divination means Death to the initiate (Awo);

We usually separate Òfúá Obì, the fifth of the four pieces; And ask that Death leave Awo alone (Awo: initiate); Death has shifted Ofua Obi (fifth split kola nut)

Death stops killing Awo (initiate)

Death has shifted from the head of Awo (initiate). Àlàyé:

The client that Ò yèkú speaks to in divination should

Yield to the advice of the Babaláwo in order to avert death in their life.

He or she should be advised to make sacrifice.

Ifa says that if you swear an oath, do not

betray.

While other people may be stricken around you, you will not become sick or succumb to death.

E bọ:

Pèrègún leaves, Igbó molè, Eku, Eja, Rat, fish, snail and roaster

Kolanuts, corn-pulp, palm oil, with enough money.

Offering is to be made by a Babalawo, presented to the head of the client and given to Èṣù and Egúngún. The food should be cooked.

OYEKU MÉJÌ ORI KEJI (A)

Bí o bá y è,
Èmí kó yè,

Yangí ilẹ̀, wọn kò gbọdò yẹ ilẹ̀,
Àtàrí wọn kò gbọdò yẹ èròojà
A dífá fúnlọmọ Akoto
Tínsawo lọ ilú gbèndu gbèndu
Ní ó n sawo lọ yíí;
Wọn ní kó gbọdò lọ, à fí bí ó bá lè
rúẹbọ, Wọn ní ní kí ó rú eku méjì
olúwéré Eja méjì olùgbàdà,ẹyẹ méjì
abìfò ganga Ewúré abòmù rẹdẹrẹdẹ;
Ó rúbọ, tán, wọn sẹ ifá fun un;
Ni ó bá korí sí ilú gbèndù gbèndu
Ó ní kí àjẹ ó yalé wá
Kí ó wá jẹhun,
Ìjẹ, ajẹ ya ilé mi wá, kí ó wá jẹran
ògèdè Eran ògèdè ni mo sè sílẹ de aje

Ẹ BỌ: EKU MÉJÌ, EJA MÉJÌ, EYẸLÉ
MÉJÌ, ÈKURU, Ò GÈDÈ WÉÉRÉ, OBÌ,

EPO ÀTI ÈKỌ.

Chapter 2(A)

If you shift, I will not shift.

The laterite foundation of the house
prevents the house from shifting; The
head does not shift the market people;
No disappointments

Cast for Ọlọmọ-Akòtó (the name of a
merchant traveler).

Who was exploring Ìlù gbèndù-gbèndu
(an ancient town),

Ọlọmọ-Akòtó was told not to go
exploring the town without first making
offerings;

He was told to sacrifice two small Rats,
Two big fish and two pigeons, one

female goat. He yielded to the advice and made the offerings to Ifa. He then proceeded to Ìlù gbèndu-gbèndu.

He prayed for money that it may come to his house so that he may eat and drink there;

So money came to his house for eating and drinking.

Money come to my house and eat banana.

I have prepared the meat of Ò gèdè or banana in exchange for money.

E bọ:

Two Rats, two Fish, two Pigeons, Bean Cake Gumbos, Bananas, Kolanuts, Corn-palm, Palm oil, Money for Babalawo.

Àlàyé:

The client is going on a journey to do business. He or she should not go unless they make sacrifice and offerings.

ODÙ KÉJÌ: Ò YÈKÚ MÉJÌ ÈSÈ KÉJÌ
(B)

Ó y è pée,
Ó bọ pọró,
A dífá fúnọyẹlẹ òkòkó,
Tí wọn n pè ní adìẹ,
Tí ón bimọ rẹ láì gbaèbí
Ewéọloyééré kíí jẹ orúko míràn a fi
ayùnrẹ Yíyẹ nii se tabo,
Èbọ nişẹ takọ,
Yèdí pee ó wáa bọ
Ọmọ tuntun lèrè àyébọ
Àyébọ a dọmọ;

Bíòkan kò yẹ, òkan kò lee rí bí Ládùn
ládùn ni àn bá ilé oyin

Ẹ BỌ RÍRÚ: EKUEJA, ÌGBÍN,
EPO, ÈKỌ, OBÌ ÀYÉBÒ ADÌYE, TORÍ
OMỌ PÈLU OWÓ AWO

Chapter 2(B)

It shifted p ẹ (an expression in Yorùbá
meaning the way in which women opens
for birth) It peals bóró,
They cast Ifá divination for Ò yẹlẹ Okòko
That is what we call the Hen;
The hen that delivers her child without
going into labor.

The leaves of ọlọyẹrẹ does not have
any other name besides ayùnre Survival

is the way of the feminine

Peeling is the way of the male
masculinity

The bottom opens and the newborn child
is dropped as the profit of survival.

The eggs that are laid become chicks;
There is always sweetness where honey
is.

E bọ:

1 Rat, 1 Fish, 1 Snail, Palm oil, Corn
pulp, Kolanuts, 1 Hen, Money for
Babaláwo for the blessing of the child.

Àlàyé:

The client will be blessed with bearing
children. The child's birth will come
easy like the hens lays their eggs.

OJÚ ODÙN M Ẹ RÌNDÍN LÓGÚN
BY CHIEF WÁNDÉ ABÍN BỌLÁ
ODÙ KÉJÌ: Ọ YÈKÚ MÉJÌ ẸSÈ
KÉJÌ(C) Abílèrẹ, Abílẹ̀talẹ,
Abọmọ gbogbo lóhun lóhun
A dífá fún ọlọfin Àyangbò
Tí o lọ ayé ilàìkú
Đ o ro ogbó o,
Bẹẹ ni n kò kú mọ
N ó tóogbó ọlọrun mo tikún
Àjàaṣẹsin, ọlọrun mo tìkún
Ẹ ó tún rí mi ní àmọdún
Ìgàngán igbó ni mo dà
Ẹ rí awo ní ọdún yin a
Ẹ ó sì tún rí awo lọdún tó mbọ
Ìgàngán igbó ni awo dà
Awo ni mí lóotọ o;
Ìgàngán igbó ni mo dà

Ìkú wá mi délé kò bá mi
Àrùn wá mi délé kò bá mi
Ìgángán ìgbó ni mo dà,
Òfò wá mi délé, kò bami
Ìgángán ìgbó ni mo dà

Ẹ BỌ RÍRÚ: OBÌ, EKU, ẸJA, EPO, ẸKO
EWÚSÁ, Ọ KÉ
MÉRÌNDÍN LÓGÚN OWÓ AWO

Chapter 2(B)

The one that matches the ground; The
one that dominates the ground; The one
that has everything, Cast Ifa divination
for Olófin Àyàngbó (a powerful spirit)
The one that is coming to the world of
longevity

I will see old age

I will never die.

I will see old age; God has closed the door of death. You will see next year.

I became the termite hill of the forest;
You have seen the Awo (an initiate) already; You will also see Awo (an initiate) again next year; Awo has become the termite hill.

I am an Awo for sure.

I have become the termite hill of the forest.

Death came looking for me at my house but could not find me; Disease and sickness look for me at my house but couldn't find me; I have become the termite hill

Thieves came looking for me at my house but couldn't find me; I have become the termite hill.

Ebo:

Kolanuts, Fish, Palm oil, a big Rat, 1600 cowries or equivalent in money.

Àlàyé:

In order for the client to avert death, disease, sickness and loss, one should make these offerings. There could be death around the client's house or his relatives.

ODÙ KÉJÌ: Ò YÈKÚ MÉJÌ ÈSÈ KÉTA

Bàbá yèkúyèkú,

Ni wón n pè níyèkú

Bàbá yègèyègè,

Ni wọn n pè níyè
Àrọ, kò se e gbá lójú

Aràrá Òrìsà, kò se e kì mólè
Mo rin ọ̀nà tí,í,
Mo dé ilé ọ̀sọ́róorógríró;
Mo mọ mọ dọmọ ọ̀pẹ yẹkètẹ,
Kénikéni mo mọ sẹ ná mi o
Eni ba ná mi, á ríjà ọ̀gbè
E yà lónà,ẹ jẹ kí n lọ.

EBỌ RÍRÚ: EPO,ÈKỌ,
OBÌ, ÀKÙKỌ KAN, OWÓ AWO)

Chapter 3

Bàbá Y ẹkúyẹkú (the father that shifts death)

He is the one that is called Ọ yẹkú;

Bàbá yégéyégé (an expression the way

an old person walks) He is the one that
is called Ò yè;

One should not slap a lame person;
The dwarf of Òrìṣà should not be
detained.

The dwarf of Òrì ṣà should not be
detained;

I walked for so long.

I arrived at the house of Òṣororogíṣo;
I became the child of the short Palm tree;
No one should flog me;
Whoever flogs me will witness the anger
of Ogbè (Ò rúnmìlà)

Get out of my way and let me through.

Èbọ:

Palm oil, Corn palp, Kolanut, 1 Rooster,
Money for the Babalawo.

Àlàyé:

The client that went to receive a reading has the protection of Ọ́ rúnmilà against death, sickness, disease and disrespect. If the client makes the offering he or she will receive the blessing of respect from people and be prevented from the negative forces of Ikú and Àrùn.

ODÙ KÉJÌ: Ọ́ YÈKÚ MÉJÌ ẸSÈ
KẸẸRIN Wọn rán mi ní òdeòpánránkásá
Mo bá wọn ní òdeòpánránkásá
Wọn rán mi òdeòpánránkásá
Mo bá wọn ní òdeòpáránpánkásá
Mo bá wọn wọn n fí igbá ahun dé ahun
Wọn n fí ipè oore dé oore
Mo bá oore

Níbití wọn gbé fi pé de pé
Àgbòdiwònràn ọmọ ọyẹkú, agbo ayé,
àgbòfunfun òrìṣà Bíòdún bá jọ tán,
gbogbo èwe ni i báwọn yúnèsè o Kíi
tiòrun kó wá sí ilé ayé
Ti ilé ayé kí báwọn re òdeòrun
Agbodiwònràn ni mo dá
Kín mò mò báwọn kú ikú ajòkú
Àgbòdiwònràn ni mo mò dá

EBỌ RÍRÚ:Ò pèlè ni á o fi bèèrèẹbọ rẹ.

Chapter 4

I was sent to the place of Ọ pàrànkàsà (a
distant journey) I found people at the
place of Ọ pàrànkàsà

I was sent to the place of Ọ pàrànkàsà
I found them at the place of Ọ pàrànkàsà

I found them keeping the shell of the turtle for the turtle.

They were keeping the spikes of the Ìr è for Ìrè I found Goodness where they were waiting; Àgbódìwònrán (a special Ram) the child of Ọ̀ yẹkú The Ram of the world. The White Ram of Ọ̀rìṣà When the New Year comes.

All the leaves of the forest rejoice.
Let the one from heaven come alive to the world. The one in the world does not go to them in heaven I have become Àgbódìwònrán (a Special Ram) Do not let me die a group death.

I have become Àgbódìwònrán (a Special Ram) Ebo & Offerings:

The Babaláwo should use the Ọ pẹlẹ to ask what the offerings should be.

ODÙ KEJÌ ỌYÈKÚ MÈJÌ ẸSÈ

KÀRÚN Ọ yẹkú yẹkú,

Àwọn aráyé gbogboń sáá kiri,

A dífá fúnọyẹkú,

Tí yìò ló rèé yá òkú ní pópó;

Nígbà láílái rí...

Bí èniyàn bá kú

Ní ilú tí wọn ń pè ní pópó, wọn kíí sin

wọn Wọn á ní bóyá òkú lè tún jí

Wọn à dásọ bò wọn,

Wọn a sì ma wo wọn lójú

Sùgbón nígbà tíọyẹkú sawo dé ilú yi; Ó

báá àwọn òkú tútù àti gbígbe

Wọn pò lọ suu...

Ọ yẹkú wá sọ fún wọn pé

Òun yíò jáde fún wọn ní ilú náà
À fí bí wọn bá le ya
Wọn ní àwọn bẹ ọyẹkú, kí ó báwọn ya
àwọn òkú Ọ yẹkú rúbọ, ó pe igún,
Ọ yẹkú wòye, ó pe tẹ ntéré,
Gbogbo àwọn ẹyẹ wònyí
Ló jẹ àwọn òkú náà
Ọ yẹkú wá lọ sí igbó ilé popó
Ó ní gbogbo òkú tó bá kú kí wọn gbe wá
Kí òun máa bá wọn ya wọn kúrò lára
alààyè Bí wọn bá ti gbé wọn dé
Ọ yẹkú á ní kí wọn mún pàsán méje wá
Ó ní pàsán méje ní òun ó fí ya àwọn òkú
náà Yíò sí fí pàsán méje nọlẹ lọlọkọkan
pẹ A yaọ láyé
A yaọ sòrun
A yà ò sí ibòdèonà
Lẹhìn náà, ọyẹkú á ní; Kí wọn ó ma a lọ

Ó ní àwọn òkú náà

Kò gbọdò padà wáyé mọ Báyi ní àwọn
aráyẹsẹ sọ, Ọ yẹkú diọyákú.

Ẹ BỌ RÍRÚ: EKU, ẸJA, EPO, ÈKỌ,
ÌGBÍN, OBÌ, ÀKÙKỌ KAN PÈLÚ
OWÓ AWO

Chapter 5

Ọ yẹkú separated the dead from the
living;

All the people of the world were running
helter and skelter. They cast Ifá
divination for Ọ yẹkú;

He was going to separate the dead from
a distant town called Pópó. In the past
lives,

If someone dies, in the ancient town of Pópó

They do not bury them;

It was believed that the dead person might wake up again; They covered them with clothes.

They will be watching them;

But when Ò yèkú got to this town;

He found a lot of them dead from a long time ago. Some are still very recent.

They were plentiful.

Ò yèkú then told them that he will leave the town,

Unless they can separate their dead from the living;

They begged Ò yèkú to help them separate their dead from the living. Ò

yèkú performed some rituals and he called the vulture; Ò yèkú then called Tentere (another scavenger bird).

All these birds consumed the dead bodies; Ò yèkú then went deeper into the town of Pópó; He asked them to bring out all the dead people that they had been keeping, so that he could help them to separate the living from the dead.

When they brought their dead, Ò yèkú asked them to bring 7 whips. He said he needed 7 whips to separate the dead;

Ò yèkú said that he will use the 7 whips to separate the dead people from the living ones.

He hit the seven whips on the ground one at a time.

And said “We separate you from the world to the Heavens.

We separate you to the gates of Heaven.

They should go on to the heavens.

And they should not come back to the world of the living.

That is how the people of the world gave Ò yèkú the name of the one that separates the dead from the living.

Ebọ:

1 Rat, Fish, Palm oil, Corn palp, Snails, Shea butter, 1 Rooster, Money for the Babaláwo. Àlàyé:

Ifa says that the client will be separated from death. Even if death is around the client, the death will be separated from

him.

ODÙ KEJÌ: Ò YÈKÚ MÉJÌ ÈSÈ KẸFÀ

Bìrìbìrì ní ọkọ n dá
Bẹ náà niọmọ aráyé
A dífá fúnọ̀nà ìsokùn;
Tínseọmọ ọba níọyọ
Ènì tí ó bá fẹsakin
Kí ó má á fí ohun ẹe ojo
Ènì tí ó bá fẹse ojo
Kí ó ma fí ohun ẹe akin
Ọba kò jẹ kí a kó ogun sí ilú Obìnrin
Kí a bá wọ̀n lọ
Kí a hùwà gbèdègbèdè
Kí à lẹ kú pẹlẹpẹlẹ
Kíọmọ ẹni le naọwọ gbọgbọro gbéẹni
sin

Chapter 6

The vehicle can turn over if mishandled;
So also can people's character be
affected?

They cast Ifá divination for the way to
Ìsokùn, an ancient Yorùbá town (also a
name).

The one who is the child of the King of Ò
yó

The one who wants to be brave
Should not sound like a coward.

The one that's the coward should not
sound like a brave one;

The King does not allow us to wage war
against the women of the town, and go
with them. We should have a calm nature
So that we can end calmly.

So that our children can bury us with dignity.

Ebo:

1 Rat, 1 fish, 1 fish and some kolanuts to Ifa. Money for the Babalawo. (Good Character) Àlàyé:

Ifa says a car can turn over if it is not handled properly. So also can people change or tarnish their own character. People should not pretend that they can do what they really cannot do. We should have good character for our old age, so that our children can bury us in glory.

Ò YÈKÚ MÉJÌ ÈSÈ KEJE

Iná kankan ní iwájú àrẹ oyin Òòrùn
kankan ní ibàdí àgbẹ Tí a re oyin di ègbé

Oyin àti àdó rè sí lọ Sùgbón ilé awo kò
ní gbófo Ifá ní òun kò ní jékí a pòfo
Nínkan tí a dá ifá sí

Chapter 7

Fire is always in the front of the honey collector (i.e., in the beehive). The sun is always burning on the back of the farmer.

The honey collector may lose,
But the house of an Awo (initiate) will never be empty.
Ifa says he will prevent us from losses.

Ifá says he will not let us lose. That is why we consult Ò rúnmìlà.

Ebọ:

2 Kolanuts, Osùn, Honey, Some money

for the Babaláwo.

ODÙ KEJÌ: Ò YÈKÚ MEJÌ ÈSÈ KEJO

Bí ó bá yè

Èmò kò yè

Yangí, kò gbọdọ yẹ ile

Àtàrí, kò gbọdọ yẹ èrèọjà

Èmi kò yè,

Ìwọ kò yè,

Ò yèsèsèn lá bọ ní òkè

Wón ẹ bí ojúmọ lón mọ,

A dífá fún Èjìoyé,

Tí yìò tọjú ọrun la wáyé bíỌba ẹrẹkẹ

Ìjẹ owó ló bán wù mí

Dandan, mo wí,

Ifá ni yìò yẹ ire tẹmi... fún mí

ÀLÀYÉ: Ifá ni kí a rúbọ, ifá ní òun yìò
fún wa ní ire lópòlópò, sùgbón kí a bọ

ifá,òrúnmìlà, bí a kò bá ní ifá, kí a tètè ní ifá ní kíákíá.

Chapter 8

If you shift, I will not shift.

There laterite of the house does not permit that the house shifts. The head does not shift the people of the market; I do not shift.

I do not shift.

You do not shift.

Oyé just begins to appear from the mountain.

They thought it was the beginning of the day.

Cast for Èjìogbè.

The one that will arrive from the sky like Obaèrèkè So if it is money I desire,

I say all is possible.
Ifa will shift prosperity to me.

Eḃọ:

1 Hen, Kolanuts, Palm oil, Yam, Osùn,
Guinea pepper, Money for the
Babaláwo.

Àlàyé:

Ifá says we should make sacrifice. Ifá
says he will bring much prosperity. But
we should make offerings to Ifá. If we
do not have Ifá we should receive one
from a Babaláwo.

ODÙ KEJÌ: Ò YÈKÚ MÉJÌ ẸSÈ
KESAN

Ò yè níhìn

Ò yè fólòhun
Ò yèsésé n lań bọ
Wón ẹ bí ojúmọ lón mọ
Dífá fún Oloye-gèlè
Ọmọ orí ire, tíi rú bíọẹ
Kí lorí Olòyèn ẹ
Gàlè, loríOlòyèn ru, gálè.

ALAYE: Ifá ní kí a rúbọ, kí a le di
asíwájú, ifá ní ipò kan tàbí oyè kan wà,
kí ó le bọ sí wa lówó, kí a le rí owó, kí
a le ní iyì,ẹbọ ni kí a rú. Ò PÈLÈ:- laó fi
bèrè.

Chapter 9

Ọyẹ is here;
Ọyẹ is there,
Ọyẹ was just appearing. They thought it
was the beginning of the day,

Cast Ifá for Olóyèè-gélé, a Chief.
The child of prosperity
The head of the chief foams like soap.
Gèlè foams now like the head of a Chief.
Ebo:

The Babaláwo should use Ò pèlè to ask
for the offerings that should be made.

Àlàyé:

Ifá says we should make offerings so that
we can be a leader. Ifá predicts that
there is a position for us, or there is a
chieftaincy for us. So that we can fill the
appointed position. So that we can be
prosperous in life. We will have dignity.
We should make offerings.

.

Ò YÈKÚ MÉJÌ ÈSÈ KÈWÁ Èéfi ni iyì

iná,
Ìmònámóná ni iyì òjò,
Aşo ñlá ni iyì egúngún,
A dífà fúnòfàfà,
Tíişe omọ olólà
Kan ìgbà òwúrò,
Tí wón ní kí ó rú ẹbọ òjòjò
Wón ní kó rú òbúkọ kan,
Egbèèfà àti aşo dúdú kan,
Ò fàfà fiẹbọ şe ààlọ
O kọ kò rúẹbọ,
Lái pẹ, àìsàn gbéòfàfà dé,
Díedíẹ àìsàn yíín peléké si,
Ò fàfà wá padà tọ àwọn babaláwo rẹ lọ,
Wón ní àfi tí ó bá le rú ẹbọ ní ìlọpo méjì
Ò fàfà wá rúẹbọ ní ìlọpo méjì tí àkókó
Wón ní kí ó fiọkàn bale
Pé ara rẹ yíò yá pátápátá,

Wón ní bí àìsàn ẹ tò yí; yìò ní ohun Àti
pé kò sí igi tí ó fìowọ̀ rẹ̀ tó ti kò ní gun
Ifá ní kí á rúbọ̀, kí a lè kóẹẹ járí Kí a
lẹẹ àṣeyọ́rí
Kí a maa dùbúlẹ̀ àìsàn.

Ẹ̀BỌ̀: Òbúkọ kan, aṣọ dúdú, epo,ẹ̀kọ,
obì... etc.

Chapter 10

The smoke is the dignity and glory of the
fire. The lightening is the dignity and
glory of the rain; Large clothes is the
dignity of the masquerade, The son of the
wealthy from the beginning of time Cast
Ifá divination foròfatà (an animal),

He was asked to make offerings every
day

He was told to make an offering of a he goat, 1,200cowrie"s equivalent to money and a black cloth. Ò fàfà took the advice for sacrifice as a joke and Refused to make it.

In no time Ofafa got sick;
Gradually the sickness worsened;
He then went back to the Babaláwo;
He told him that unless he can make the offerings twice Ò fàfà now made the offerings double as he was told.

He told him to be patient and not to worry.

They told him that he would get better completely

They said as sick as he was he will get better and be blessed. And that there is

no tree that he will not be able to climb; Ifa says we should make offerings so that we can achieve our goals. We can accomplish our missions.

Also that one may avert sickness and stay healthy.

Ebọ:

1 heat goat, A black cloth, Palm oil, corn palp, kolanuts. Money to the Babaláwo.

Àlàyé:

Ò rúnmilà says the client should make offering so the one will not be sick. If the client ignores the advice he or she will get sick and when he or she tries to help he must make a double offering. The client will have dignity in life. One

should not disbelieve the Babaláwo.
There is a lesson for those that ignore
the advice of the Ifa priests.

Ò YÈKÚ MÉJÌ ÈGbÈ KÒKÀN LÁ
Olówó roejó, omi ilé Aláké,
Olówó kò jèbi omiònà Ìjerò,
Kò sí omi kan tíí, pa otòsì sí omi Ìjerò,
omi ojú A dífá fún Awóbò,
Omọ Oba léyọ Àjọrí
Lóko ìṣẹ̀ ìgbónráyè,
Wón ní ní déọdún yí,
Niọlọrun maa tan iná iwà fún
Wón ní kí ó rúẹbọ,
Eyélé mẹrin
Egbèrin àti sòkòtò idí rẹ
Nígbà tí Awóbọmọ o ba Ọ yọ rú ẹbọ tán
Kò tóójọ bèèni, kò tó òsu

Wón wà mún Awóbò

Jẹ Oba ÒdeÒ yó

Ifá níenití ó dá ifá yì yíò jẹ èniyàn léyìn
isẹ àti wàhálà láyé, ifá níeni àpésìn
ni, Ebo ni kórú.

Chapter 11

The rich man explains and pleads his
case;

The water of the house of Aláké (the
town of Ègbá)

The rich man pleads his case, the water
of Ìjerò (the town in Èkìtì land) There is
no water that kills the poor,
The water of Ìjerò.

The water from the eyes – tears,
Ifa divination was cast for Àwóbò,

The child of the King of Èyò Ajorí, an important Yoruba place)

At the work on the farm of Igbónráyè (name of a farm),

He was told that in that year God will shine the light of good character for them.

They were told to make a sacrifice of 4 pigeons, 1000 cowries equivalent in money, and his or her pants or trousers.

After Awóbò the son of the King of Ò yó finished making the offerings;

It was not too many days and too many months before the King of Ò yó died.

The people of Ò yó then selected Awobo and made him King of Ò yó.

È bọ:

4 Pigeons, 1000 cowries equivalent in money, Own pants, 1 White Rooster.

Àlàyé:

Ifá says the person that consulted Ifá will become a very important person after they have worked for their achievement. That the person will be like a king who other people pay homage to and serve.

ODÙ KEJÌ: Ò YÈKÚ MEJÌ ÈSÈ
KEJÌLÁ Ò pá gbòngbòn ní síwájú àgbòn
enini, Àtéléṣè méjèèjì ní jìjàdùṣà
gbòrògán gbòrògán Apása abenu bómbo
Á dífà fún erun lojọ aṣọ
A lukin fún kèlèkú
Wón ní kièrùnlòjò aṣọ kó rúbọ
Kí kèlèkú náà rú ẹbọ
Kí wón maṣe rí ikú àjokú

Kèlèkú nìkan nì ó rúbọ,
Kò tóojọ kò tó oşù
Olúwa àwọn aşọ yìí kú
Àwọn ará ilé sì pe gbogbo wọn
Pé kí wọn maa múra,
Làti bá Olówó wọn lọ ọrun
Wón pe gbogbo àwọn aşọ yí kalẹ pẹlú
kèlèkú náà, Sùgbón èsù dáhùn ó ní,
Hii ó sòkó
Àwọn èyànní ba a ní
Ó ní kèlẹ rú o
Kèlẹ tú
Afinjú aşọ kii yún ọrun
Nígba tí èsù wí bàyí tán
Ni àwọn ènìyàn bá mun kèlèkú
Kúrò láàrín aşọ tí ón bá olówó wọn lọ
ọrun Làti ìgbà náà ni wọn kò ti fi aşọ
kèlèkú sin òkú mó Aşọ kèlèkú ni aşọ

pupa,
Tàbí tí ó bá ni pupa nínú.

ẸBỌ RÍRÚ: aṣọ pupa, Òbúkọ kan
àtiẹgbààfà,
Ifá ní kí a rúẹbọ kí a ma rí ikú àjọkú

Chapter 12

There is always a long stick held in front
of someone as they are clearing away the
dew. Both feet struggle for the pathway:
gborogangborogan,

The wearing tool (apásá) has a narrow
mouth.

Ifa divination is made for 155 different
colors of clothes

Divination is done for K ẹlẹkú the red
cloth;

All the different color clothes were told to make an offering, So that they will not all die together.

It was only the red cloth that made the offerings.

In a few days and a few months
The owner of all those clothes died; The people of the house called all of them, that they should be prepared to die with their owner.

They put all the clothes out including the red cloth;

But Èṣù then responded, saying “Listen to me” (in the ancient language) The people responded in agreement (hen) Kèlèkú finished making its offering.

Kelekú finished making it offering,
That an elegant cloth does not die.
After Èṣù had said this,
All the people took Kèlèkú away from
the other clothes to be buried with their
owner.

Since then the people don't include
Kelekú in burial of a deceased person.
Kelekú is the Red Cloth, or a cloth that
has red in it.

Eḃọ:

Red cloth, 1 he goat, 6000 cowries or
the equivalent in money.

Àlàyé:

The client should make an offering so
that he or she will not die in a group
death. It is also a lesson to always yield

to the advice of offerings when it is prescribed to avert negativity.

ODÙ KEJÌ: Ọ YÈKÚ MEJÌ ẸSÈ KETÀLÁ

Ọ kùnrin yàkàtà lórí ìgbá
Ìgbá kú, ọkùnrin yàkàtà kò lọ
A dífá fún ará ilé han lukin fún àra oko
Wọn ní kí wọn rúẹbọ
Kí wọn rú, ìgìrìpá òbúko,
Ẹgbààfà àti aṣọ ìboraẹnìkòokan
Ara ilé àti ara oko jẹòrẹ
Sùgbọn wọn kò látì rú ẹbọ
Ara ilé kú sí ilé, ara oko sì kú sí oko
Wọn ní kí wọn maa gbé arọ oko lọ ilé
Nígbàtí wọn délé, wọn ní kí àwọn ọmọ
rẹse ère òkú Wọn ní àwọn pé lóko,

àwọn kò mò ilù lílù mò Èyí ní àwọn
Ifẹ̀se máań wípé, aṣo pé lóko
Kò tún mò ilù lílù
Òun ní ó sì mún kí àwọn ọmọ òkú tàbí
Ìsògùn ilé máa kọ Orin bí okú bá kú pé

„Jòrò -jòrò-à-lùmò
„Jó aólù-mò
„Jó jó a-lu-mò
„Títí di òní yí ní ilú ilé-Ifẹ̀.

EBO: (Ìgìrípá òbúkọ pẹ̀lú „aṣo ìbora")
Chapter 13

The fat man sits on top of the pumpkin plant; The pumpkin dies but the fat man does not leave. Ifa divination was cast for the people of the town, And for the people of the village.

Both were told to make offerings.

To offer a he goat;

To offer 6000 cowries or equivalent in money

And also their cover sheets;

The people of the town and the people of the village were friends. But they refused to make the offerings.

The people of the town died in the town and the people of the village died in the village. They said that the people of the village should be taken to the town.

When they got there, their children were told to perform burial rites.

They said they had spent too long a time in the village.

They do not know how to play the ritual

drums any longer.

That is why in Ifè, they usually say that the people have stayed too long in the village.

They no longer remember how to drum;
That is why the children of the deceased and the priest that performs the burial rites, usually sings at the burial ceremony.

Joro-joro áo lùm ó (we just dance, we don't drum)

Jó, jó áo lúmò jó jó áo lùmò.

Until today in Ilé-Ifè they usually clap their two hands at the ceremony.

Ebo:

1 he goat, the cover sheet from One's

bed

Àlàyé:

Ifá advises one not to be too far away abroad. One should always keep connection with one"s own roots. To make offerings to avoid sudden death. Yield to the advice of Ifá for longevity.

ODÙ KEJÌ: ODÙ IFÁ Ò YÈKÚ MEJÌ
ÈSÈ KẸRÌNLÁ Ò rúnmlà ní yìò bí
yibiyibi,
Wọn ní kí ifá kó má bí yibiyibi,
Nígbà tí ó ma bí
Ó bíòkò
Ó bíòjá,
Ó bí Ogun (warrior Orisa)
Ó bíònà
Ó bí ilé isẹ̀ ìkẹhìn wọn

Lèhìn èyìòrúnmìlà sawo lọ sílé
olókunséniádé Ó sì gbéòdún
mèrìndínlógún níbè
Nígàbtí ón bò, ilé ògún ló lókó yà
Ògún kí bàbá rẹ púpò, ó sì fún ní oúnjẹ
púpò Lèhìn tíòrúnmìlà jẹhun tán
Ó sọ fún ògúnọmọ rẹ wípé òhun fẹ
gbọnsẹ (yàgbẹ) Ògún sọ fun wípéẹ̀nìkan
kíí gbọn ẹ̀sẹ̀nhìn Ọ rúnmìlà sí tún mún
ara
Ó lọ síòdòòjàọmọ rẹ
Ọ já náàṣe bàbá ní àlejo dárádára
Ọ rúnmìlà tún ní òun fẹ gbọnsẹ
Ọ já ní, wọ̀n kìí gbọn ẹ̀sẹ̀ níbí
Bàyí niòrúnmìlà ya ilé gbogbo àwọ̀n
ọmọ rẹ yípo Títí tí ó fí déòdò ilẹ̀
Nígbàtí ó déòdò ilẹ̀
Ilẹ̀ pa odidi ewúré fún bàbá rẹ

Ó ẹ ọ̀rúnmilà ní àlejò dárádára,
Ọ̀ rúnmilà bèèrè wípé ọ̀un fẹ̀ yàgbé
Ilẹ̀ sáré sọ fún bàbá rẹ̀ pé
Ibi tí ó bá wu ní kí ó su sí,
Ọ̀ rúnmilà bó sí yàrá ó su sí ibẹ̀,
Ó wá ti ilẹ̀kùn ibẹ̀,
kò ì pẹ̀ tó jáde, ní ó tún ní ọ̀un fẹ̀ su si
Ilẹ̀ ní kí ó tún su sí ibiti ó bá wa
Gbogbo yara ti Orunmila wọ̀ ní
Osu ohun rere si

Chapter 14

Ọ̀ rúnmilà says he will give birth to
yíbíyíbí; When he gave birth to children,
He gave birth to Oko, the farm
And he gave birth to Ojà, the market.

He gave birth to Ọ̀gún, the tools;

He gave birth to Ò nà, the road;
He gave birth to Ilé-işé, the house and
the last of them; After these, Ò rúnmìlà
went to practice Ifá divination across the
sea; He spent 16 years there.

When he was coming back from his
journey He first stopped at Ògún's
house, one of his children. His son Ògun
greeted him and gave him food to eat.
After Ò rúnmìlà finished his food,
He told Ògún that he wanted to relieve
himself.

Ògún said that people don't relieve
themselves in his house. Ò rúnmìlà
restrained himself and proceeded on to
his son Ọjà's house. Ọjà entertained his
father very well.

Ò rúnmilà again announced (Òun fẹgbọnsẹ) that he needed to use the toilet.

Ọ jà also said that no one does that in his house.

This is how Ọ rúnmilà stopped at all of his children's house; Ilé Ọrúnmilà's son made a feast of a whole goat for his father; He entertained Ọ rúnmilà very well;

Ọ rúnmilà asked to use the toilet again.

Ọrúnmilà's son Ile, told his father that he can relieve himself wherever he likes. Ọ rúnmilà went in one of the rooms and closed the door of the room. Soon after that Orunmila told his son that he needed to do it again.

Ile told Ò rúnmilà to relieve himself wherever he liked. Ò rúnmilà went to another room and did it there the same way; Ò rúnmilà opened another room and did it there;

He came out and closed the door of the room.

He asked Ile to go clean the shit in the rooms.

When Ilé went in the first room to clean the shit,

Instead of shit, the room was full of money.

When Ilé went in the second room to clean the shit,

Instead of the shit, the room was full of

jewelry.

In every room Orunmila went, there were treasures.

Ò rúnmilà then prayed for Ilé that from that day forth,

All the work of the Farm, of the Road, of the market place, and of Ògún, the toolmaker, will benefit Ilé (the House).

That is why we keep everything that we work for in the house.

Ò YÈKÚ MÉJÌ ẸSẸ KẸDÒGÚN

Ìw ọ òyè,

Èmi òyè,

Òyèsèsèń làà bò lókè Ọmọ aráyése bí
ojúmọ lón mọ, Dífá fún Èrùnlójọ Àsọ
Há ò bú fún Kele,

Wón ní iṣe tí wón fẹ jẹ yíí Kíí wón jẹ

láyò láì séwu Aṣọ funfun kò rúbọ, Kélé
nìkan ló rúbọ

İj ẹ:Kélé rú o
Kélé tuu
Aṣọ pupa kò yorùn

(Ifá ní kí a rúbọ nítorí Ikú)

Chapter 15

You do not shift. I do not shift.

Oyẹ (the Shifty one) just started
emerging from beyond;
The people of the world thought it was
the beginning of the daylight, the sunrise.
Ifá divination was cast for one hundred
and seventy-five different color cloths.

It was also cast for Kele the red cloth. They told them that there is a message for them to deliver. They should deliver a message of fear.

The white cloth did not make an offering;

Kele, the red cloth, was the only one that made the offerings. The red cloth Kele, made an offering.

The red cloth did not go up to Heaven.

E bọ:

The client should make offerings to Egúngún, Ákúkọ Adìyẹ, Aşọ pupa, Aşọ dùdù, Àti Aşọ funfun, Epo pupa, Obì orógbó, Atare, Ọtí, etc.

Àlàyẹ:

Ifá says that the client should make

offerings to prevent unnecessary death.
The client will not die a group death. He
or she will be spared a group death.

Ọ YÈKÚ MÈJÌ ÈSÈ

KÈRÌNDÍNLOGÚN Ọ pá gongo lónsajú

Àgbòn nini,

Èsè méjìéjì lónjí jadùỌ nà gbòrògán-

gbòrògán Dífá fún Olóyè ile

Han lu kin fún Olóyè oko

Wón ní kí wón rúbọ

Kí wón fí aṣọ egbé-jọdà rúbọ

Èsù àrírú, egbà arútù

Ọjọ Ikú pa olóyè ilé

Ni ikú pa Olóyè Oko

(Ifá ní kí A rúbọ, kí a fí aṣọ àjọda rúbọ
nítorí Ikú)

Chapter 16

It is a long stick that always leads the way of the person that clears the dew. The two feet usually struggle to lead on the footpath.

Ifa divination was cast for the teachings for the Chief of the house. Ifá was also cast for the Chief of the village.

Both of them were told to make offerings with a group dress;

They did not listen to the advice and there was a problem with Eshu.

The day that Death killed the Chief of the town, the same day Death killed the Chief of the village.

E bọ:

Make offerings to Egúngún, the ancestors. Àkùkọ, Adìyẹ, Epo pupa,

Obì, Orógbó, Atare, Oyin, Ohun jíjẹ. Make offerings with a dress made by everyone (group dress). Give away to the needy.

Àlàyé:

Ifá advises the client to make offerings to avoid unnecessary death. A story was told of two friends who were told to make an offering in order to avoid Ikú but they did not listen. So when Death came, Ikú took them. There is a dress that they all had a piece of.

III. ÌWÒRÌ MÉJÌ Intro

The Major 16 Odù of Ifa are the primary disciples of Ọ̀ rúnmìlà. In many of the Odùs, reference is made to the ancients

who brought the wisdom whose teachings guide human beings to live in peace and harmony in the world.

The Odùs came to earth for the purpose of teaching a sociology of life. They reveal wisdom about interpersonal relationships, a positive character to enhance one's life with, respect for the elders and other people around us.

The Odùs came to teach humans how to relate with the other creatures around us. The Odùs teach us about the energies in the universe and the respect we should have for them; such elements of the universe as the mountains, the sea, the ocean, the forest and the earth.

As in other religious scriptures like the Bible or the Qu"ran, the Odùs revealed positive ways of life to humans. For example, in Ìwòrì Méjì, chapter 14 says that “if a young person should give respect to his Elders, everything that he or she embarks upon will work out and he or she will have a happy and long life.” (William Bascom 1991: 37)

Also in Ìwòrì Méjì, the need for us to help one another is expressed. In chapter 2 of Ìwòrì Méjì, it is determined that though the hand of youth cannot reach the shelves, the hand of the adult cannot pass through the neck of a gourd. Therefore, the favor that a young person may ask of an adult should not be refused. Each can

do something unique for the other.

In so many Odùs of Ifá there is always some knowledge as to how we can co-exist in love, harmony and respect. In this regard, one is reminded of the sociological implications of Ifá.

ODÙ KĚTA: ÌWÒRÌ MEJÌ ẸSÈ KÍNÍNÍ

Èw ọẹmí, kò jọ èwọ ìrókò

A dífá fún Àdán

Tí yòò maa lo reejiẹmíẹlẹmí ka jé Àdán

a ma jé ìrókò ló fẹràn kiri Sùgbọn èwọ

ìrókò ló fẹràn jù

Àdán wáá rí èwọ igiẹmí,

Ó sìí fẹ lọ jẹẹ

Ní ó bá kọrí sí ilé babaláwo

Ìwòrì méjì ni odù tí ó yọ si

Wọn ní kí àdán ó máṣe dé ibi èwọẹmí

Níòsán gangan,
Wón ní òru ni kí ó máa jẹ èwòèmí Wón
ní bí ó bá dé bè lòsán,
Wón níèlẹmí yíò fí kànnàkànnà pá á o
Wón ní èèwòèmí tí aráyén jẹ
Kò jọ èèwò ìrókò,
Tíí àwọn ọmọ aráyé kíí jẹ
Àdán kò gbọ, ó gbéra níòsán gangan: Ó
lọ jẹ èèwòèmí;
Nígbà tíÈlẹmí rí i
Ó sì fí kannakánná pá á.

EBO: Ò pèlẹ ni a ó fí bèèrèẹbọ rẹ:

Chapter 1

My forbidden fruit is not forbidden like
that of Ìrókò.

Divination was cast for Àdán, the bat.

The bat was flying around attempting to pluck the fruit of life from its tree, as he was used to doing with other fruits that sustained him.

But most of all he liked the fruit of Iroko.

The bat saw the fruit of Emi (a plant) and wanted to eat it.

He went to the house of the Babaláwo to inquire if it was safe to eat or not. Ìwòrì Méjì was the Odù which resulted for him in the divination.

He was warned not to touch the Emi fruit, In the heat of the afternoon. He was only to eat it at night.

He was told that the owner of the plant would kill him with a sling shot if he

were to go in the afternoon. They told him that the fruit of the Èmi plant that people eat is not the same as the Ìrókò plant. When the owner of the fruit saw him,

He killed the bat with a sling-shot.

Ebọ:

The babaláwo will use the opele to ask which offerings to make.

Àlàyé:

Ifa predicts that the client wanted to do something that they should not do. The act could be very dangerous for the client. He or she should yield to the advice of the babaláwo and not do it. It may cause him or her their life. Needless to say, one should be very careful not to

do something that will result in death.
ODÙ KẸTA ÌWÒRÌ MÉJÌ ÈSÈ KEJÌ

O wó èwe kò tó pepe,
Ti àgbàlagbà kò wọ kèrègbè,
Iṣẹ èwe bẹ àgbà, kí í ó máṣe kò;
Gbogbo wa ni a níṣẹ, tí a jọ n bẹ ara wa,
A dífá fúnòrúnmìlà,
Èyí tí akápò rẹ ó pè léjọ lódò
Olódùmarè
Olódùmarè wá ránsé síỌ rúnmìlà
Pé kí ó wá á sọ ìdí tí kò fí gbé akápò rẹ
Nígbà tíòrúnmìlà dé iwájú Olódùmarè,
Ó ní, òun sa ipá òun fún Akápò
Ó ní, ìpín, akápò ni kò gbó
Nígbà náà niòrò náà tó wá yé
Olódùmarè,
Inú rẹ sì dùn wípé, òun kò dáẹjọẹkùn

kankan

NiÈlédà bá ní látiojò nàà lo

Omọ Èdá kan kò gbodò dáẹjọ eekùn kan

Anìkàndájọ, ò sèèyàn

Anìkàndájọ, ò seun

Nígbà tí o kò gbó tẹnuÈnìkejì

Kí lo dájọse

ÈBỌ RÍRÚ: Patéréẹbọ ni a ó yàn, èyí
túmọ sí orísirísinnèkan ni aayàn lẹbọ

Chapter 2

The hand of the youth cannot reach the shelf;

The hand of the adult cannot fit through the narrow neck of the gourd.

The adult should not refuse the favor a youth asks.

We all have something we can do for

others.

Ifa divination was cast for Ò rúnmlà and he is sued in the Court of Olódùmarè. Olódùmarè sends for Ò rúnmlà so that he may come and explain why he does not favor his cash keeper.

When Ò rúnmlà arrived to the presence of Olódùmarè, he said that he had tried his best to favor his Akápò or cash keeper.

It was the destiny of Akápò that prevented his success.

Olódùmarè understood, then, and was pleased not to have made a wrong judgment.

From that day on, Olódùmarè, the

Creator decreed that no one should pass judgment on anyone without having first heard both sides of the story.

The person who makes a one-sided judgment does not honor justice.

Ebo:

The babaláwo will ask for the offerings to be given.

Àlàyé:

One should not pass judgment without first examining the situation clearly. One must hear both sides of a story before deciding. Olódùmarè may punish such a person who makes an uninformed judgment.

ODÙ K ẸTA ÌWÒRÌ MÉJÌ ẸSÈ KETA
Ọ rò kíkí gba àárò,

Kí a fí alẹ̀ sọ̀,
A dífá fún òkókó ní yẹlẹ̀,
Tí yìò bá ni túnlẹ̀ yí wó,
Nígba tí Olódùmarè fò síedá èyàn
Wón kò rí ibi gbé
Nítorí pé ògédé omi ni ilé ayé
Ni Ọ̀ rúnmilà bá lọ sídò olódùmarè
Olódùmarè wá fún Ọ̀ rúnmilà niẹyẹlẹ̀
mẹrin Àkùkọ̀ adìyẹ kan;
Àwọn ni wón tan erùpẹ̀ inú agbón
Tí olódùmarè sọ̀ kalẹ̀ láti òdeòrun
Ni gbogbo ayé fí di tigbó tìjù bàyí
Ijó ni àwọn aráyén jó
Ayọ̀ ni wón n yọ̀,
Wón n yin iwòrì méjì, iwòrì méjìn yin
ifá
Wón ní kinni yìò bá ni túnlẹ̀ yíse o,
Òkoko níyẹlẹ̀,

Ni yíò bá ni tún ilẹ̀ yíṣe

EBỌ: Eyẹ́lé kan, Àyébò Kan, Àkùkò kan, Epo, Èkọ, Obì, Owó tí ó tó Awo jẹhun.

Chapter 3

A situation which should be addressed in the morning, should not be left for the night. Ifá divination was cast for Okokoniyẹ́lẹ, the hen;
[the one that will help to fix the world]

When Olódùmarè first created human beings,
There was no place for them to live because the world was filled with water. So Ò rúnmìlà went to Olódùmarè, who gave him pigeons and 1 rooster.

These two were responsible for spreading the soil in the basket.

Olódùmarè dropped from the heavens. In this way the world turned into the jungle that it is today. The people of the world began to dance and sing with happiness. They were praising Ìwòrì Méjì and Ifá.

They were singing like this and asking for help to fix the world. Òkoko Níyẹ́ẹ is the one who will help us fix the world.

Ebọ:

1 pigeon, 1 hen, 1 rooster, palm oil, corn palp, kolanuts, cash for the babaláwo.

Àlàyẹ:

Ifá says that when it is the time to do something, it should be done in a timely fashion. One should not postpone what needs to be done. Ifá explains the creation of the world. Ifá also explains the beginning of something that will be big and beneficial to many people.

ODÙ K ẸTA ÌWÒRÌ MÉJÌ ẸSÈ KẸRIN

Ará ilú èédú

Mo dú lójú

Mo fí déẸnu

Moṣe Àgbòn ìsàlẹ̀ wòrì wòrì

A dífá fún ògún, oníjà oòlẹ̀

Níọjọ tí ón lọ sí okoọdẹ

Wọn ní kí ó rúẹbọ

Aṣọ dúdú kan,

Bùjẹ díẹ̀, ìpele irin

Mòrìwòòpẹ àtì ewénlá ìrókò
Gbogbo rẹ̀ nì ògún rú
Àwọn awo rẹ̀ wá ní kó gbéẹ̀bọ náà
Lọ sí àlà oko;
Níbi tí àwọn Àgbònrín gbénjẹ Nígbà tí
óṣe bẹ̀
Pa ìhánrán ìgalà kan
O nì kinni onibuje pa
E o wọ èkútú àtì àtàn
Kín nì oníbùjẹ pa
E wo èkútú àtì àtàn

Ẹ̀BỌ: Eku méjì, Ẹ̀ja méjì, àkùkọ kan, ẹ̀mu
agbè kan, ẹ̀yẹlé, aṣọ dúdú, mòrìwòòpẹ,
ìpépẹ̀ irin, Ẹ̀wà ilá, epo, èkọ, obì.

Chapter 4

The people of the town of the Black-

Charcoal.

I am black on the face,

Up to my mouth.

My skin is also black (wòrì-wòrì), look
of blackness.

Ifá divination was cast for Ògún on the
day he was going to the first hunt.

He was told to make offerings.

The babaláwo told him to take them on
the way to a farm. That is where the
antelopes pass their time.

When Ògún arrived there,
He killed one Ìgalà (deer)

He was happy and singing.

What did Oníbùjé, the owner of the Led,
Killed the animals.

Don't you see, Èkútú and Atan, the

animals that Oníbùjé has killed? Don't you see?

E bọ:

2 rats, 2 fish, 1 rooster, pliers, 1 pigeon, a piece of black cloth, some palm leaves, a piece of metal, corn palp, the leaves of okara, palm oil, corn palp, kolanut.

Àlàyé: Ifá says that the client is on his or her way to achieve something. He or she should make offerings in order to accomplish the mission. If the client makes the offerings, he or she will have happiness.

ODÙ K ẸTA ÌWÒRÌ MÉJÌ ẸSÈ
KÀRÚN Loooto, looto niomode

kékerén fi yanrìn mọ ilé Alákàn lọ kọ ilé
tirẹ,
Bẹẹ ni ko fí ti omiṣe,
Àfẹbojo ní í walẹ tirẹ ní wòndoro
wòndoro; Ilé Afebojo gboyè, ó gbàtẹ
Bẹẹ ni kò gbọdò, ó gbàtẹ
Eku kéreké ní í kólé tirẹ,
Wọn á dorí kodò lódodo
Ò kanṣoṣo èjìwòrì,
Lọ la igbóọlà sílẹ
Àwo wọn ní ilé olófin,
Ègùn tí mo gùn, kò sá íṣe
Èpèè mí, kò sá í jà
A dífá fún kékeréọde,
Àti òfiràn òkója;
Wọn nì lọ ree dé igbó ìwòrì
Níòsán gangan
Wọn ní kí wọn kó maa lọ de igbó náà

À fí bí wọn bá rúbọ dárádára
Sùgbọ̀n òfinràn òkója kò gbọ
Ni ó bá múnra níòsán gangan
Ó sì wọ inú igbó Ìwòrì
Bí ó ti wọ inú igbó náà
Ni àwọn iwin bá da kíjìpá wáákà bó ó
lórí A ó tìşẹ mọ òfinràn òkojà, òun lań
pẹ̀Ekùn Kíjìpáẹbọ Ìwòrì tí kò rú niẹ̀kùnnń
gbé kiri di òní

EBỌ RÍRÚ: (Ifá sọ pé aşọ òfí tí a ní,
niẹ̀bọ, pẹ̀lú nńkan míràn tí ifá bá tún
gbà)

Chapter 5

It is true that the Children used to make
sand houses.

It was the crab that built his house

without considering the water.

Àfinbojo, an animal, is the one that digs a hole to make his house (wòndòrò-wòndòrò) The house of Àfinbojo can accommodate and hide the tray

But the Àfinbojo cannot be King.

A small rat usually makes his house hanging down from the tree. Èjìworì was the only one to clear the road to prosperity; One of the priests in the house of Olórun.

The thing that I say shall come to pass.

The curse that I make shall manifest;

Ifa divination was cast for a young hunter, And the disrespectful apprentice, Òfinran ọkoja. They both went to hunt in the forest of Ìwòrì Méjì.

They were told not to go hunting in the forest

In the middle of the afternoon without first making the proper offering and ritual.

But the Òfínràṅkoja did not listen to the advice of the babaláwo, and prepared himself for the hunt in the middle of the afternoon.

He then entered the forest of Ìwòrì.

The ghost in the forest captured him in a special woven cloth, kǐjìpá wàkà, which looks like leopard fur. How do we know how the disrespectful apprentice is? It is the leopard.

It is that special cloth that was told to the

Òfinrànọkoja. What he refused to offer as a sacrifice in the beginning is what the leopard is wearing still. That is the leopard's fur.

E bọ:

Ifá says it is a piece of woven cloth that one has that should be offered as a sacrifice. The babalawo will use the opele to ask for the rest of the offerings.

Àlàyé:

Ifá advises the client to make an offering before he or she sets out on a mission. The client should yield to the advice of the babaláwo so as not to regret or get captured like the leopard. If he or she does not listen to the advice, the repercussions might remain with them

forever. That is why even today, the leopard is still hunted for his fur.

ODÙ KẸTA ÌWÒRÌ MÉJÌ ẸSÈ KẸFÀ

È là torofínní torofíní,

Èlà torofínì torofínì,

Èlà tooròdò,

Èlà pondewure

Agbe máa gbóhùn mi ròkun Àlùko máa
gbóhun mi i rò"ọsa Ọ kànlèlógún òrìsà,

A dífǎ fúnỌ kànbí,

Tí wọn ó fí lédù oyè nílẹ baba rẹ Wọn ní
ire ajé yìò tó lówó

Wọn ní ireọmọ yìò to lówó

Ifá ní bí ó bá jẹ kíre aje tó mi lówó

Àtẹwọọ miẹwá

Àpárí í miń o mun sin o ní mòkun Ní

iléeri, ni mobáòtún
Ni ile eri, ni moba òtún
Ní ilé eléjelú
Ọmọ erin tíí fon kííkan
Gbùrù léyìn Ijù Àlò
Ò rúnmìlà jẹ kí ó rú ó tó
Jẹ ki n rú ó gbó

ẸBỌ: Orógbó, Obì, Ataare, Àkùkọ kan,
Eku Ẹja, ,Ẹkọ, Epo, pẹlú Owó Awo.

Chapter 6

È là (Ò rúnmìlà) tòrófínni tòròfínni
(very clear and neat) Èlà (Ò rúnmìlà)
fórófínni tòròfínni
Èlà, the one who goes down to the river.
Èlà, the one that blesses [pondewure]
Agbe, the special bird, carry my voice

across the sea.

Àlùkò, the special bird, carry my voice
across the ocean.

The 21 mortals.

Ifa divination was cast for Ò kànbí, first
child in the family usually male. The one
that they propose to make Chief of his
father's lineage.

They told him that the prosperity of
children will come into his life. Ifa if
you let the prosperity of money come in
my hands; My ten fingers, my whole
hands.

My head is what I will use to worship
you at the shrine of Olókun. In the house
of Olúeri;
In the depth of the sea.

In the house of Yem oja. At the cool
place

At the house of Èlẹ̀jẹlú

The son of the elephant that roars
immensely;

The elephant that rules the forest Ò
rúnmìlà me carry you for a long time. Let
me carry you until you reach old age.

Èbọ:

Bitter kola, kola nut, guinea pepper, 1
rooster, 1 rat, 1 pigeon, corn palp, cash
for the babaláwo.

Àlàyé:

Ifá predicts blessings and prosperity for
the client that consults Ifá. He or she
will be appointed to a very important

position in life. If the client makes the offerings they will receive many blessings from Ifá. In return for all the blessings the client should worship Ifá, for a long time. He or she should worship Ifa for the rest of their life.

ODÙ KẸTA ÌWÒRÌ MÉJÌ ẸSÈ KEJE

Ìwòrì worì worì

A dífá fún alágbèdẹ ìmògún Tí ó máa fi
irin jona

Nítorí pé ón wẹjuwẹmu Tí kò sí lẹ kojú
mọsẹ tín ẹ

Nígbà láé láé, bí alágbèdẹ bá ti ki irin
boná

Biowó wọn bá ti rírí

Wọn a fiowó bomi

Wọn á fọ́ọ nù

Sùgbón nígbà tí wón bán sẹ̀ éyi,
Irin á ti jóná bàjẹ̀
Kò sì níí dára mọ́, fún ohun tí wón fẹ́
rọ́,
Alágbẹ̀de Ìmògún wáá mú óókan pèlú
èèjì
Ó kọ́rì sọ̀dò Ìwòrì
Láti lọ bèèrè ohun tí yóoşẹ,
Iwori ni ko si ohun ti yooşẹ
Ju pé kó ma fi wọ́ bọ́jù àtienu,
Lẹ́hìn ìgbà tí ó bá parí isẹ́ rẹ̀ ní alé
Kí ó wá lọ ọ wẹ̀
Alágbẹ̀de Ìmògún síşẹ̀ bẹ̀ẹ̀, isẹ́ rẹ̀ sì dára
Nígbà tí wón bíí pé, níbo ni ó ti rí ògùn
rẹşẹ
Tí irin rẹ̀ kò fí jóná mọ́
Alágbẹ̀de ìmògún ní, Bí ó sí Ìwòrì, tó ní
kí n du lójú Kíí n dú lẹnu, kí óşẹ̀ àgbòn

isàlẹ̀ wòrì wòrì

Gbogbo irin ìbá ti jóná tán.

Ẹ̀BỌ̀ RÍRÚ:

(Eku méjì, Eja méjì, Obì, Epo, Èkọ,
Àyébò adìyẹ, àrúbofà)

Chapter 7

Ìwòrì worí worí, the one that watches
the head.

Ifa divination was cast for the
Blacksmith at the shrine of Ògún; The
one that usually burns his metal work;
Because he was too busy cleaning and
washing his face.

Because he was too busy washing his
mouth and nose; He was not paying
attention to his work,

In the past times when a Blacksmith was making metal work, If his hands get dirty,

They usually put their hands in water and wash them.

But while they were cleaning and washing their hands, the metal work will start burning and damaging. It will no longer be good, for what he needs it for.

The blacksmith of Ìmògún then added two plus three.

He went to Iwori to ask him what he should do.

Iwori told him that there is nothing he could do, other than to use his hands to wash his face and nose.

After he had finished his work in the evening, he went to take a bath.

The blacksmith of ìmògún listened to the advice.

Then his work began to look good.

When people asked him where he made his medicine that enhanced his work so, he said that if it had not been for Iwori who had asked him to stay black in the face and mouth, and stay dirty on the chin, all his work would have been burnt.

Ebọ:

2 rats, 2 fish, palm oil, corn palp, 1 hen, a thing that Ifá likes.

Àlàyé:

Ò rúnmilà speaks of a person that does

not give 100% attention to his or her work. Instead of finishing his work first, he or she is too busy worrying about the way he or she looks. Meanwhile, the work is neglected to the point of spoiling.

If the client can face his or her work squarely, he or she will succeed in the work and be happy regardless of how difficult it is.

ODÙ K ẸTA ÌWÒRÌ MÉJÌ ẸSÈ KEJO

Òde kún, òde kò kún tíí

Ìmò òde jọ, kò jọ jìnà,

A dífá fún Ìwòrì,

Tí ónlọ tọ òde nífá,

Wọn níẹbọ kí ó jọ tíí, ní kí óṣe

Òde gbọ, òde kò rú,
Ọmọ ree jọ tán, ọmọ rẹn túkáá lọ
Òde kan tíí òde di alẹ
Ọ gànjọ gan, òde rú hánún
Àwọn olóde-o-mọ-kú-òde,
Wáá já sáárín òde
Wọn kígbé bíí tótó,
Wọn ní, Ààjìn jìn, ẹ máa túká lọ
Ni gbogbo ọmọ òde bá túkáá lọ
À sẹ rírúẹbọ ní í gbe ní
Àirú kí í gbèyàn
Kò ì pẹ, kò ì jìnà
Ẹ wá wo ifá awo kì
Bí ọsẹ n sẹ
Bí ọsẹ n sẹ.
(ẸBỌ RÍRÚ: Àkùkọ kan, àyébò,
eku, ẹja, ẹkọ, ọpọ ìgbín, obì pẹlú owó ọkẹ
mọlàlélólógín.

Chapter 8

The Surroundings were full but not for long.

The plans for the Surroundings were going well but not for long.

Ifa divination was cast for Iwori;

He was going to initiate the Surroundings

Ifa responded that the Surroundings should make offerings. So that it will have joy and wellbeing for a very long time.

The Surroundings heard the advice but ignored it.

Afterwards the children of Ode finished dancing.

They dispersed into the Surroundings

where it was full of nighttime.

The night set in and the Surroundings became thin;

Awo Olóde was there alone descending into the middle of the Surroundings.

They screamed like tótó, the town cry. They announced that night had arrived.

You should disperse.

All the children of the Surroundings dispersed then.

Oh, yes, making the appropriate offerings befits one.

And not making the appropriate offerings does not befit one's life; It's not far.

Come and see the predictions of the babaláwo As it comes to pass. As it

Ebo:

1 rooster, 1 hen, snail, kolanut, corn
palp, 430 cowries, the equivalent in
money.

Àlàyé:

Ifá advises that it is always good to yield to the advice of the babaláwo. It might seem fine in the beginning not to but if the client does not follow the advice of Ifá things might go wrong and it might become too late.

ODÙ KETA ÌWÒRÌ MÉJÌ ESÈ KÈSÁN

Èrú ọkọ ni orí

**Kò ní m̀̀nd̀̀n m̀̀nd̀̀n A dífá fún Èjì
koko,**

**Èjì ìwòrì tí ón lọ sì òde Ọ yọ Wọn ní kí
ó rúbọ**

Ẹyélé méjì, Ẹyin adìyẹ méjì,

Àti Ẹgbẹ́ẹ́dọgbọn,

**Wọn ní kò ní rí ibi níbẹ Wọn ní òun kò
ní jẹ**

Ká rí ibi

Chapter 9

**The head is just like the knuckle of
the hoe**

It has no soft parts.

**They cast Ifa divination for Èjìkoko
(Èjìworì)**

**Èjì Ìwòrì was going to the town of Ọ
yọ and there he was told to make
offerings.**

2 pigeons with 2 hen's eggs.

And 1,980 cowries as the equivalent of money.

They said that he would not see or meet negativity there; They said that he would see and meet with positivity there instead. Ifa affirmed that he would prevent Èjìkoko from seeing negativity.

**Song: Ojú Awo kíí ríbi Èjìwòrì Ojú
Awo kíí ríbi Èjìwòrì**

Èbọ:

**2 pigeons, 2 hens, money for the
Babalawo**

Àlàyé:

Ifa predicts that the client is going on

a journey. In order for the client to experience positivity on his or her journey, he or she should make offerings so as not to run into negativity.

**ÒRÌNÀ (ORIN AWO) OJÚ, AWO
KÍÍ RÍ IBI, ÈJÌ ÌWÒRÌ, OJÚ AWO
KÍÍ RÍ IBI, ÈJÌ ÌWÒRÌ.
ODÙ KẸTA ÌWÒRÌ MÉJÌ ẸSÈ KẸWÁ**

Ìpé òpé ojú kò ní enini

Àgbàgbà irun àgbòn

Kòşè lóólòó

A dífá fún ojú

Nígba tí óń lọ sí òde Àpéré Àpéré ní
orúkọ tí oyèń jẹ

Wón ní kí ó rúẹbọ,

Eyẹlẹ méjì àtiògbòkànlá owó Wọn ní kó
ní rí ibi
Nígba tí ojú n bọ ní òde àpéré Ó tọ
àwọn babaláwo lọ,
Wọn ní kí ó rúẹbọ,
Kí ojú rẹ máá rí burukú ní òde ayé Wọn
ní kí ó múẹyẹlé kan
Kí ó fí kan ojú òsì
Kí ó fiẹyẹlé kejì kan, ojú ọtún, Ifá ní kí a
rúẹbọ

Chapter 10

The eyelids do not collect dew.
The old beard does not look curly and
shine Ifá was cast for the eyes.
When the eyes were going to the
Outskirts of expression, they were told
to make offerings of two pigeons and

2,200 cowries equivalent in money.

The eyes were told that they would not see negativity.

As the eyes approached the Outskirts of expression, they went to see the babaláwo.

They were told to make offerings so that they would not see negativity in the world. They were told to take one pigeon and to touch the left eye with one of the two pigeons. To use the second pigeon to touch the right eye.

Ifa says the client should make offerings; Ifa predicts that the client is going on some sort of journey, so as not to experience negativity.

Ebo:

2 pigeons and 2,200 cowries equivalent in money.

Àlàyé:

It predicts that the client who receives Ìwòrì Méjì in a reading should make these offerings to prevent negativity.

ODÙ KĚTA ÌWÒRÌ MÉJÌ ÈSÈ
KOKÀNLÁ

È sin jí ní Òwúrò,
Ó kó gbìnrìngbìnrìn síenu
OÒrùn gbabìséréséré wólé Ọlórún yí
osù lé àtété (òkè) Ọlórún ní Olódùmàrè
yí osù àtété Òsùmàrèègò gbójú ọlórún

Ó tàn yanranyanran,
A dífá fún idẹ, han lúkín fún Òjé A bu

fún irin tííṣe ọmọ Ìkẹhìn wọn, Wọn ní kí
wọn ó rúbọ àìkú,
Idẹ àti Òjé rúbọ, sùgbọn irin kò rú. Irin
ní irọ ní wọn n pa, ó níọlọrun ti parí iṣe
Koko ni ara Idẹ àti Òjé jén le,
Sùgbọn lẹhìn ọdún màrún, ara irin kò dá,
Ó wá bèrè sí ní dípetà, ón bàjẹ,
Ifá níọlọmọ kí awọn mètá rúbọ tàbíọmọ
iyá mètá Nítorì àbígbẹyìn wọn.

Chapter 11

The horse wakes in the morning with a
chain in his mouth. The sun shines
through the cracks of the house. God puts
the moon up high.
The rainbow takes over the eyes of God,
the sky.

It shines very bright.
They divine for Brass and the Lead.
They also divine for Iron, the younger brother of both Brass and Lead. They were told to make offerings to prevent their death.

Brass and Lead make their offerings but Iron did not.
Iron told the babalawo that he was lying. God finished all the work on him so that there was nothing left to be done. Brass and Lead were feeling fine.
But after five years Iron fell sick.

He began to rust and spoil.
Ifa says that three children from the same parents should make offerings because the youngest one of them will get sick or

die unexpectedly otherwise.

Ebọ:

Ram, plantain, palm oil, kolanuts, oti or palm wine.

Àlàyé:

The client might be one of a group of three children of the same parents. They should make offerings so that the youngest one of them could be prevented from negativity or death. He or she should not ignore the advice of the babaláwos. If he or she does, death or sickness is a possibility.

ODÙ KẸTA ÌWÒRÌ MÉJÌ ẸSÈ KEJÌLA

Ò sán awo ìtòrì

Polo awo ìlúgún,

A dífá fún Olófin òde àwòfin,
Wọn nínkan rìbìtì
Yíò jábọ̀ làti ojú ọ̀run,
Yíò sì dá sí kélekèlè
Wọn ní kí apá rẹ̀ ó lè ka
Wọn kò rú ẹ̀bọ̀,
Ifá ní kí ó rú ẹ̀bọ̀ nítorí èyàn mètá
Kíékún máa ba wọ̀lé
Ifá ní kí àwọn ará ilé òkú
Máa sunkún, kí òkú mìíràn máa ba kú
Nígbà tí Ọ̀ rúnmilà lọ sí èhin odi
Ó fí àwọn ọ̀mọ̀ rẹ̀ ọ̀kúnrin sílẹ̀ lọ
Nígbà tí Ọ̀ rúnmilà lọ tán
Àjàkálẹ̀ àrùn wọ̀ ilú
Nítorí kò sí Ọ̀ rúnmilà nílẹ̀ la dá ifá
Àwọn ọ̀mọ̀ rẹ̀ ọ̀kúnrin yí tọ̀ àwọn
babaláwo lọ
Láti dá ifá, bí àjàkálẹ̀ àrùn náà kòşẹ̀ ní

kan àwọn tí tí bàbá àwọn yíò fí dé, wón
ní kí wón rúẹbọ

Wón ní kí wón rú ewúré kòòkan, èkírí
kòòkan, eku méjì-méjì, ẹgbààfà , ẹgbààta,
Orúkọ àwọn ọmọ Ọ rúnmilà ní

i. Apó-oró

ii. Apó le jà

iii. Ejẹmọ olówọnràn

iv. Fẹyísẹgbè

v. Wòmílójú

Chapter 12

Ọ sán, the sun or daylight, awo ìtòrí, the
ability to see.

Polo the awo of Ìlúgùn, a town,
Cast Ifá for the owner of the palace of
the outskirts of Àwòfín, meaning

„careful look". He was told to make offerings.

They said that a round thing will fall from the sky and break into pieces. In order to be able to contain it, the client is advised to make offerings in the name of the people so that there will be no reason to lament.

Ifa says that the relatives of the deceased one should not cry so as to prevent another death. When Ò rúnmìlà went on a journey, he left his sons in the house. After Ò rúnmìlà was gone, a serious virus spread throughout the town. Since Ò rúnmìlà was gone, the people decided to divine. The children of Ò rúnmìlà went to the

babaláwo to make a divination.

They wanted to know how to protect themselves against the virus until their father returned. Eḃọ:

They were told to make offerings of 1 goat each, 1 piece of meat, 2 rats each, 12,000 cowries equivalent to each and 6000 cowries equivalent each;

The names of those children of Ọ́ rúnmìlà are:

1. ÀpòỌ́rò
2. Apò-lẹ̀-jà
3. Ejẹmọ Olúwónrán
4. Fẹ̀yísẹ̀gbè
5. Wòmílójú

Àlàyé:

The client should make offerings in order to prevent sickness or group death such as that caused by AIDS or another viral epidemic. He should abide by the advice of the babaláwo.

After they took all the offering items to the babaláwo, they insisted that the babaláwo sacrifice all the goats as Ebo. All the children of Ò rúnmilà did that except for the youngest of them called Wòmílójú who told the babaláwo to do what he saw fit when the virus came after the sacrifice of all the goats. It affected or killed everyone in the town except Wòmílójú, the youngest son of Ò rúnmilà, the only one who had listened to the advice of the babaláwos.

The spirits came to Ọ̀rúnmìlà and instructed him to go back home because something was happening there. Ọ̀rúnmìlà was very sad to find out that all his sons had died except for the youngest one. Èṣù"s and Ọ̀rúnmìlà"s friends tried to console him.

ODÙ K ẸTA ÌWÒRÌ MÉJÌ ẸSÈ

KẸTÀLÁ Ọ̀rúnmìlà ní ó di sii

Mo ní kíenì rò yẹ ibá

Ó ní kí aṣọ Omi dá

Kí á ma ba dá omí sí àlejò lára

Mo ní àlejo wo ni o?

Ó ní àlejò ajé, Aya, Ọkọ, Ọmọ àti Oyè

Ifá ní Ọun rí ire àlejò

Ire ajé, ire aya tàbíọkọ àti ire oyè

Chapter 13

Ò rúnmílà said that it had become sii, or the throwing of water;

I said for a person to duck and be careful throwing water so that he does not throw in on an arriving visitor. I asked which visitor it might be?

He replied that the visitor of Ajé or money, Aya or wife, ọkọ or husband, Ọmọ or child, Oyè or Chieftaincy.

Ifá says that he saw the prosperity of a visitor,

The prosperity of money, the prosperity of a wife or husband, and the prosperity of the Chieftaincy or oyè jíjẹ.

Ebọ:

Obì kolanut, orógbó, money for the
babaláwo, 1000 cowries.

Àlàyé:

Ifá predicts that Ò rúnmilà sees the
prosperity from a visitor that will bring
good things in life. Among them money,
a new wife, a husband, a child and a
position in life. The client should be
nice to a visitor that might come into his
house and treat him well because the
visitor may bring good luck.

ODÙ K ẸTA ÌWÒRÌ MÉJÌ ẸSÈ

KẸRÌNLÁ Bíomódé bá tẹríba fún àgbà

Ohun gbogbo tí ó bá dájwó lé,

Á má gún gérégè

Ìwà rẹ á sí ma tutù pèsèpèsè;

A dífǎ fúnọmọ oníwà pẹlẹ,
Tí kòşe Àfojúdi sí ìyá tàbí bàbá
Tí ayé rè dùn jojo.

Chapter 14

If a youth gives respect to the elders everything that he or she embarks on will be a success. The person who does not disrespect his mother or father will have a very calm character and peace of mind. His or her life will be filled with joy.

Àlàyé:

Ifá advises the client to have a good and calm character. Ifá says that the client's life will be good and he or she will have success in his or her life.

Ifá also advises that the client should have respect for his or her parents so that his or her life will be long and happy.

ODÙ KĘTA ÌWÒRÌ MÉJÌ ẸSÈ KEDÒGÚÐ

Adégùnl ọlà lawo Eléréé
Ìbídùnrín lawoỌ kíń orí ata
Gàngándó lawo iléọlọta,
Àwọn ni wọn dífá fún Ọ rúnmilà
Nígbà tí ire gbogboń lọ lóde tí kò ya ilé
Wón ní kí ó múra síẹbọ níşíşe,
Ó gbẹbọ ó rúbọ,
Ifá ní odó ló ní kí ire ó wá bami dó,
Sìgí bàyí ni ìwòrì méjìń dúró lójú ọpón
Àbo ní boọlọjà lójú
Tí ó fí máán fí ireọwọ rè tọrọ;

Kò ì pẹ́, kò ì jìnnà,
Ire gbogbo wá ya dé tururu

Chapter 15

Adégùnl ọ́lá is the Awo of Eléree
Ìbíḍùnrín was the Awo of oko, a
beautiful bird on top of the pepper tree.
Gàngódó was the Awo of the house of
IléỌ́lọ́ta

They were the Babaláwo that cast Ifa
divination for Ọ́ rúnmìlà.

When all the goodness was passing by
and did not branch to the house of Ọ́
rúnmìlà, Ọ́ rúnmìlà was asked to make
offerings and so he did.

Ifa says that Odó, or mortar, was the one
that asked for prosperity to settle down

with me. The figures made on the *Opón Ifá*, the divining tray for *Ìwòrí Méjì* were very steady.

Abo is what covers the face of the market seller when he or she gives away his or her profits. Not too far in the future, prosperity will come in abundance.

Ebo:

Corn, black eye peas, peanuts, palm oil, 2000 cowries equivalent in money for the *babaláwo*.

Àlàyé:

Ifá says that the client should make sacrifice so that good things can come into his or her life. Prosperity of wealth, children and all good things in life.

ODÙ K ẸTA ÌWÒRÌ MÉJÌ ẸSÈ
KẸRÍNDÍNLOGÚN Èrúko ìdí ní fẹ̀yìn
jọ ìpàkó ààyà

Ló dífá fún Eléjì ìwòrì tí yíòşé igbá kẹta
Odù wáyé Oşó loun kò ní jẹ kó gbélé
ayé,

Àjẹ loun kò ní jẹ kó gbélé ayé,
Ifá ní tí ó báşẹ bií tiomọ tòhun bá ni,
Ibi tí a ní kí gbégbé ó ma gbée
Ibè ni gbégbén gbé
Ibi a ní kí tètè ó má tè,
Ibè ni kò ní sàì tè,
Ibi a ní kí èkùyá ó máa balẹ
Ibè ni gbé hewú orí gbúrúgbúrú,
Ifá bí mo bá kú, ó diòrun rẹ,
Àyàfi bí o bá le mọ kò,
Àyàfi bí o bá le walẹ

Ifá bí mo bá kú,
Ó dọrùn rẹ o.

Chapter 16

The wooded part of the hoe resembles the back of a monkey's head.

Divination was cast for Eléjì Ìwòrì which is the third of the Odùs to come into the world. The witches say that they will not let Iwori live in the world

Ifa says if it is his own child, Ìwòrì Méjì, he will live in the world

Wherever we say Ewé gbégbé, a plant should not leave

There are gbégbé leaves.

Where they tell Tètè not to grow; there is where Tètè grows.

Ebo:

1 rat, 1 fish, some tètè leaves, 1 hen,
2000 cowries

Àlàyé:

The client should make offerings so that the people of the world will not disturb him or her from achieving their goals. In order that the enemies of the client do not drive him or her away from his or her place. If the client makes offerings he or she will be able to do all the good things in life and accomplish his or her mission.

ODÙ KĘTA ÌWÒRÌ MÉJÌ ẸSÈ
KĘTÀDÍNLOGÚN

Ìwòrì méjì ló rú túú lójú ọpon

Ló dífǎ fún yèyé Abíyegbè
Èyí tó fẹhìntì, tó n fẹkún sún,,ràhún ọmọ,
Ó ríọmọ lẹyìn adìyẹ òkòkò
Ó bú síẹkún
Ó níẹyẹ okoşe tún n bímọ ju ni lọ? Wón
ní kí ó rúbọ,
Ó gbéẹbọ, ó rúbọ,
Èrò ìpó,
Èròòfǎ,
E wá bá ní ní jẹbútú ọmọ,
Àrọmọ gbéọmọ pọ̀n ni tí aya awo Àrọmọ
gbéọmọ pọ̀n ni tíşşégún Àrọmọ gbéọmọ
pọ̀n ni tí aya awo

Chapter 17

Ìwòrì Méjì was the Odù that appeared
on the Ifá tray

When Ifá was cast for the mother of Abíyegbe, the one that rested his back as she began to cry because she did not have any children.

She saw the baby chicks behind the mother hen.

She started crying;

She bemoaned the fact that the birds in the forest had more children than she did. She was told to make offerings and perform rituals.

She listened to the advice of her Babaláwo and made the sacrifices.

The people of Ò fà, let people come and find me in the midst of a lot of children. Having children to care for is the way of the wife of the Herbalist; Having

children to care for is the way of the wives of the babaláwo.

Ebo:

10 chicken eggs, palm oil, kolanuts, Akara, bean cake

Àlàyé:

If the client that Ìwòrì Méjì came to is a woman, she should be looking to have children. The client should listen to the advice of the babaláwo and make offerings and rituals. If the client does so, she will be blessed with a lot of children.

Children are also representative of other blessings in life. With the advent of children, the parents will receive more

sympathy from people and therefore get more help. All the good things that come in to the life of the client will increase his or her prosperity.

ODÙ KĘTA ÌWÒRÌ MÉJÌ ẸSÈ KEJÌDÍNLOGÚN

Esinsin ló gorí odó

Ó sèdí mọgbọnyìn mọgbọnyìn, Ló dífá fún
ìkòkò

Tín lo rée jẹ ológun lóde ìgódó Wọn ní
kí ó sàkálẹẹbọ níşíşe Ó gbẹbọ tí ó joyè
tán,

Ó wán jó, ó wán yò,

Ó ní, Àwa jó ó,

À wań yò,

Àwa jẹ ológun lóde ìgódó ni Mọ̀òrẹ̀

Chapter 18

Èsìnsìn, an itching plant, was the one that climbed to the top of the river. He has his roots (mògbònyìn-mògbònyìn) grounded.

He cast Ifá for the pot, Ìkòkò.

He was to be made the Chief of the army in the city of Ìgòdò.

He was asked to make offerings and rituals; He listened and he was made Chief. He was dancing and he was happy. He says we are dancing and very happy.

I have become the Chief of the Army of the City Ìgòdò. I am very grateful.

Ebọ:

1 rooster, kolanuts, bitter kola, 1,600 cowries.

Àlàyé:

The client will become a very important person in the community. He or she should make offerings and rituals so that he or she will take on that position. He or she will become a Chief or a very important person of authority.

ODÙ K ẸTA ÌWÒRÌ MÉJÌ ẸSÈ
KỌKÀNDÍNLOGÚN Ẹni a bá wá òde,
Ni a bá lọ ilé,
Ẹni ajá bá wá,
Ni ajá bá lọ,
Dífá fún Èjìkoko ìwòrì
Níjọ tón tí ìkòlẹ̀orun bò wá sí ilé ayé
Wòn ní kí ó sàkàlẹ̀ẹ̀bọ níṣíṣe

Wọn ní kí ó máa bọ ifá,
Wọn ní bí ó bá ti bọ ifá tó
Ni ifá yíòṣe gbè tó
Ó gbẹbọ ó rúbọ
Ìjẹ ifá tejú mọmi
Kí ó wò mi ire,
Èjì kókó ìwòrì
Ifá tẹ ojú mọ mí, kí ó wòmí ire,
Bó bá tejú mọ mi
Màá lówó lówó,
Èjì koko ìwòrì,
Ifá tejú mọmi, kí o wòmí ire;
Bí o bá tejú mọ mi
A ó bí mọ lé mọ
Èjìkoko ìwòrì, ifá tejú mọmi kí o wòmí
ire Bí o bá tejú mọ mi,
A ó rí ire gbogbo,
Èjì koko ìwòrì,

Ifá tejú mó mi, kí o wòmí ire
Èjì koko ìwòrì

Chapter 19

The person that one came out with, is the person that one goes back home with; It is the one that the dog comes with that he leaves with.

Ifa divination was cast for Èjì kókó
Ìwòrì,

The day Èjìkókó Ìwòrì was coming from heaven into the world.

He was told to make offerings to Ifá;
They told him that the more he worshipped Ifá and made offerings to Ifá, the more Ifá will bless and favor him.

Èjìkoko Ìwòrì listened and made the offerings.

So Ifa watched over me and brought me prosperity, Èjìkoko Ìwòrì; Ifá, if you look at me, I will have money in my hands; Èjìkoko Ìwòrì, Ifá looks at me and sees me with positivity.

If you look after me, I will have more children; Èjìkoko ìwòrì;
Ifá looks at me in goodness, if you look after me. I will have much prosperity.
Èjìkoko Ìwòrì,
Ifá looks at me with positive ness,
Èjìkoko Ìwòrì.

E bọ:

Kolanuts, palm oil, yam, wine or spirits.

Also receive one's own ikín of Ifá from the babaláwo and learn how to pray with them.

Àlàyé:

In Èjìkoko Ìwòrì, Ifá says in the Odù that the client should learn how to worship Ifá and pray with Ifá. The client should learn the activities of Ifá. The more the client works and worships with Ifá, the more he or she will receive blessings and prosperity from Ifá.

ODÙ K ẸTA ÌWÒRÌ MÉJÌ ẸSÈ OGÚN

Ògòdò òwú o gbókè odò

Ó payín keke sí ólókò

Dífá fún alántakùn

Tí yìò maṣe oun gbogbo, bí idán, bí

idán Bí idán ni moṣe tí mo fi lájé

Bí idán bí idán ni mo ṣe tí mo fi láya Bí
idán bí idán ni moṣe tí mo fi bímo, Bí
idán bí idán ni moṣe tí mo fi níre gbogbo
Ògòdò òwu gbókè odò, ó payín keke
sólóko

ÀLÀYÉ: Ifá ní a rúbọ, kí a ma ba rí
ìnira, kí a lè ní ire gbogbo pèlú sùúrù àti
àláfà.

Chapter 20

(Ògòdò Owó) The cotton tree stands on
the top of the river, showing off its white
teeth to the farmer. Ifá divination was
cast for the Spider, the one who will be
doing everything like magic; It is like
magic I made that brought me riches.

It is like magic I made that brought me my wife. It is like magic I made that brought me children; It is like magic I made that brought me prosperity.

The cotton tree stands on the top of the river, showing off its white teeth to the farmer.

Ebọ:

2 white pigeons, kolanuts, 1 white yam, 1000 cowries.

Àlàyé:

Ìwòrì Méjì says that the client will be able to have success in life like a magic other people will not understand. He or she will be able to make things manifest. Just as the Spider makes its webs, it is like magic that other insects do not know

understand how she does it.

The client will have money like magic;
he or she will have wives and children
like magic. All goodness will come to
the client like magic.

ODÙ K ẸRIN ODI MÉJÌ ẸSÈ KÍNÍNÍ

Ilé ni mo jòkó sí,

Ni gbogbo iren wó turuturu wá á bá mi

Ò dèdè ni mo jòkó kà,

Gbogboorón wó turuturu wá bá mi,

Mo jòkó àinàrò

Mo ríre ọrò tó pọ̀ rẹ̀gẹ̀dẹ̀

A dífá fún odi, tín sáwo lọ sí òde òkò Ó

jòkó ó fiẹ̀yìn tí igi akòko

Ìre gbogboń dà wá o

Ìgìrìrì, ìgìrìrì,

Ibi a fiyò sí ni iyòò somi sí
Ire gbogbo dà wá o,
Ìgìrìrì, ìgìrìrì,
Òkè kíí yè tíí fíi gbaẹbọ tire
Ire gbogbo dà wá o,
Ìgìrìrì, ìgìrìrì
ẸBỌ: (EKU, ẸJA, EWÙSÁ, OBÌ,
EPO, ẸKỌ, Ọ KÉ MÈSÁN OWÓ)

IV. ÒDÍ MÉJÌ

Chapter 1

It is in the house that I sit,
Where prosperity pours onto me,
I sit in my own living room where all
treasures pour over me.
I sit comfortably without standing.
I see prosperity in treasures of

abundance;

They cast Ifa divination for Òdí Méjì as
Ifa was going to practice in the city of
Òkò.

He sat along the way at the foot of an
akòko tree to rest his back.

All prosperity pours towards me
(gìrìgìrì) in abundance.

It is where we leave salt that salt melts
and turns to water;

All prosperity pours towards me in
abundance

Igìrì-igìrì (sounds of pouring)

The mountain does not shift as it
receives its offerings. It remains
constant.

All prosperity pours towards me;
Igìrì-igìrì

Eḃo:

Rat, fish, bush rat, kola nut, palm oil,
Palp, corn palm, 900 cowries.

Àlàyé:

Ifá says that prosperity will come to the
client wherever he may be. He or she
will stay put without mourning or
walking around.

ODÙ K ẸRIN ODI MÉJÌ ẸSÈ KEJÌ Odi
kii jẹ àdí,

Awo wọn nílẹ kẹtu

A dífá fun iyá tín ẹ́ṣẹ àrosìn

Tí án pẹ ní àdí, tíỌbalúayé kò gbọdò jẹ

Èkùrọ kí í tí íṣe àrosìn rí,

Odi ní óṣe òògùn fún iyá tí án pẹ ní àdí

Tííṣe orúkọ iyá Èṣù

Ni Èṣù kò fí gbọdọ jẹ àdí di òní

Àdí ni ìyá Èṣù n jé,
E ma fi àdí ròfó fún Ọbalúaye
ẸBỌ RÍRÚ: Òbúkọ kan fún Èṣù, epo,
iyò, èkọ, obì, pèlú owó Awo.

Chapter 2

Odi does not eat àdí (palm kernel)
The Awo of the house of Kétu (an
ancient Yorùba town)
Cast Ifá divination for the woman that
was doing the work of arosin;
The one that we call àdí that Ọbalúayé
must not eat.
The palm kernel that does not make oil
before Odi.
Odi was the one that made medicine for
the woman that we call Àdí, the woman

that raised Èṣù from youth before the palm kernel began to make oil.

Because people called àrosin (Àdí) which is the name of the mother of Èṣù. That is why Èṣù does not eat àdí until today.

Adi was the name of the mother of Èṣù. Do not cook vegetables with àdí (palm kernel oil) forỌbaúlayé.

Ẹbọ:

1 he goat, palm kernel forỌbalúayé, salt, corn palp, kolanut, money for the babaláwo.

Àlàyé:

The client should prevent him or herself from Èṣù's anger. He or she should not upset his or her mother. The client

should be careful to respect taboos and to observe the restrictions of Ifá.

ODÙ KẸRIN ODI MÉJÌ ẸSÈ KẸTA

Òdí méjèéjì; awo ilé alára,
Òdí méjèéjì; awo iléolófin,
Òdì méjèéjì, awo wọn níléowàràngún-
àga Àmòtièlè, omọ onísègi,
Àgùntièlè, fiowó labá ajé tètèté
Wọn ní ìwo òdí méjì
Ó ti wá jé o,
Tí aboyún kò fí tiowó àlà bọ osùn? Tí
àgàn kò fí tiowó àlà bọ osùn?
Tí aboyún ilé kò fí bí tibi tire? Kàngiri,
Àìkú lán bá Èsù o
Kàngiri,

ẸBỌ: Àyebọ méjì, ẹyẹlé méjì, eku, ẹja,

epo, èkọ, ìgbín, obì àti àkùkọ kan.

Chapter 3

Odìméjì was the Awo of the house of Alára; Odìméjì was the Awo of the house of Olófin; Odìméjì was the Awo of the house of Ò wàràngúnàga. Àmòtièlè was the Awo of Onísègi, Àgùntièlè used his hands to touch (te te te)

They asked Odìméjì what was happening;

Those pregnant women did not put their clean hands in the Osùn pot (red cam wood that we use to beautify the newborn baby).

They asked why the barren woman could

not have children?;
Why the woman in labor could not suffer
less?.

Odi says that they should make offerings
and so they did. They made Ifá work for
them.

Then they received great prosperity of
children,
Of money; prosperity of longevity at the
end.

They say that the way we did it was
through Èṣù, kangírí (???)

ODÙ KẸRIN ODI MÉJÌ ÈSÈ KẸRIN

Odi Àgbàlagbà If è,
Awo iléolófin
Tí yìò pàrokò ránṣẹ sí Àjàkà

Nígbà tí àwọn ifẹ̀, kò fẹ̀ mún asíngbá lọ
sóde Ọ̀ yọ

W ọn wá lọ bá odi pé kí ó gba àwọn ní
ìmòrán Odi ní kí wọn ó ru ìdì agbọn
mẹ̀rìndínlógún Àti igbáerù igi kan,
Kí wọn ó péésè sí í lará
Kí wọn ó wá gbe e ránsẹ̀ sí Ọ̀ yọ

Kí w ọn ó sọ fún Aláàfin pé
Ifáọdún náà tí yíò dá, Agbọnńdú ni kí ó
fişe Ifá, àti wípe ọmọ rọ̀ọkùnrin tí ó
bí ọmọ, Kí ó máa fi ẹrù igi náà yáná
Nígbà tí Aláafin rí èyí
Ó pe Ọ̀òsà pé kí ó wáá túmọ̀
Àrokò tí ọlọ́fin pa ránsẹ̀ sí ọ̀un
Ọ̀òsà wá wí fún Àjàkà pé

Àw ọn ará Ifẹ̀ kò fẹ́ẹ̀ sin asíngbá mó

Àti wípé Àgbàlagbà Awo kanń bẹ
lẹgbẹb wọn Látiojọ náà ni Àjàká o ti yò,
Àwọn ará Ifẹ lẹnu mó fún asíngbá

Ijó ni w ọn n jó,
Ayò ni wọn n yò,
Wọn ní, ó di ò,
Àgbàlagbà Ifẹ,
Ódi o, Àgbàlagbà Ifẹ. Awo ileOlọfin

**EBỌ: Ọ PÈ LẸ A Ó FÌ BÈÈRÈEBỌ
NÁÀ**

NOTICE

Asíngbá àárín Ifẹ àtiỌ yó igbá náà rí
nínńkanòsìn tí AláfinỌ yó fún wọn ní Ifẹ
látí máa sín kí wọn máa mún èrè wá,
nítorípé ó jẹ alágbára nígbà náà.

Chapter 4

Odi, the elder in Ifè, the Awo of the house of Olófin, the owner of the palace, cast Ifá divination for the Olófin, in heaven.

Olófin, the one that sends a sacred message to Àjàkà (old Ò yó),
the one that sends a sacred message to Àjàkà (the Empire)

When the people of IFÈ no longer wanted to send their taxes to the Empire of Ò yó.

The people of Ife went to Awo Òdíméjì to divine advice;

He advised them to make offerings of baskets and one bunch of firewood.

Also to make a special offering in the

middle of the bunch of firewood to send to the Ò yó empire.

He advised them to tell the Alàfin that the annual reading of the year that he will do that year, required that he use Ilẹ baskets full of vegetables to perform it. And that if his son has just become a father, he should use a bunch of firewood to keep warm.

When the Aláàfin saw this message, he called Òsá to come and interpret the sacred message that had been sent to him.

Òsá then told the Aláàfin that the people of Ifẹ no longer wanted to continue serving his empire. Also that there is an elder advising them, who is close to the

people of Ifè.

From that day on the people at Ife stopped paying tribute to Ò yó and were very happy. They started dancing for joy.

They were singing in praise of Òdí, the elder of Ifè, They were singing in praise of Òdí, the elder of Ifè.

Ebo:

The Ò pèlẹ should be used to find out what the offerings should be.

Àlàyé:

The client who consults Ifá should make sacrifice so that he or she may be free of enslavement. He or she will be able to gain his or her freedom from any bondage or burden in life. He or she

should seek the advice of an Elder and abide by his advice.

ODÙ K ẸRIN ODI MÉJÌ ẸSÈ KÀRÚN

Apá Ewúré ni kíí jẹ kí a pa ewúré A
dífá fún Jàkúta

Tííṣe àrẹmọ Gbàngó

Ò la ni a o pa Jàkùtá

Ò túnla ni a pa Jàkúta

Ìr ẹní ni a o pa Jàkúta Ọrún ni a o pa
Jàkùtá Ẹnu, ẹnu, ni a o fí pa Jàkúta mó

ẸBỌ RÍRÚ: àkùkọ àdiẹ kan, epo,
orógbó, pèlú Àgbò kan fún Gbàngó

Chapter 5

It is the arms of the goat that prevent people from killing the goat; Ifa

divination was cast for Jàkúta, who was first son of Gbàngó. Tomorrow we will kill Jàkúta.

It is the day after tomorrow that we will kill Jàkùtà.

It is the fourth day that we will kill Jàkúta.

It is the 5th day that we will kill Jàkúta. Only the tongue will be used to kill Jàkúta

Ebo:

1 rooster, palm oil, bitter kola, 1 ram for Gbàngó.

Àlàyé:

The client that consults Ifá will have victory from his or her enemy. The

enemies will just continue to talk about causing harm, but they will never be able to cause it. He or she should be watchful of enemies and hatred. He or she should make offerings to gain victory.

ODÙ KẸRIN ODI MÉJÌ ẸSÈ KẸFÀ

Kí a di ìdì kó kún bámúbámú A dífá fún
ataare

Tí kíkí díerù tirè láí kún ọkẹ Ẫjẹ Igba
Orógbó,

Igba ataare, Igbaẹyọọ ọkàà bàbà Ta ló
pé Odi o lówó lówó

Ayamọ bíşééré

Kíkí bááşẹ gbajúú Gbàngó

Ifá dé, aláşẹ, Eboro abìşẹ

Ọ pẹ, abìşẹ wàrà

Ẹbọ Rírú: Eku, Ẹja, Epo, Ẹkọ, Orógbó, ataare, Ọkà bàbà, Ẹso ewé réré, obì.

Chapter 6

Let us pack the buttocks fully.

Ifa divination was cast for the Guinea pepper, the one that never packs its luggage with a full load. And then 200 bitter kola, 200 guinea pepper, 200 Ọ yọ leaves, 200 barley seeds.

with séré (Gbàngó's shaker)

He's not the favorite of Gbàngó. Ifá has arrived as the authority.

Ẹbọ:

1 rat, 1 fish, palm oil, bitter kola, guinea pepper, wheat, the seeds of Ewé rère, kola nuts.

Àlàyé:

Ọ̀rúnmilà says that the client who has consulted Ifá will have abundance of prosperity. His or her prosperity will be full like the Atare is full of seeds. The client will be with abundance in his or her life.

ODÙ K ẸRIN ODI MÉJÌ ẸSÈ KEJE Ó
tàpá lókun

A tàkìtì níọ̀sà

Alakàn ni ó gbènu odò

Ni óń sẹ̀bọ̀ sùrúsùrú fún Ọlọ́fin

A dífá fúnỌ̀rúnmilà

Ifá kò mún bàbá, bèẹ̀ ni kò mun sẹ̀kètẹ̀

Ifá kò mún bàbá

Ifá kò ní iyeńmú mọ̀,

Ọba aláde gba igbáọ́tí kan

IyeÈdú la wáá

ÈBỌ RÍRÚ: Eku,ẹja, ìgbín, àkùkọ
kan,ọtín bàbá àtişèkètẹ pẹlú koríko ewé
ifá fún ìşòyè

He swings legs in the sea.

He does diving and gymnastics in the
ocean.

It was the crab who lives in the river
making small offerings forỌlófín. Ifa
divination was cast forỌ rúnmìlà.

Ifa does not drink wine nor does he
drink liquor.

Ifa no longer possesses wisdom.

The Royal King takes a cup of wine and
becomes wise again.

Èbọ:

1 rat, 1 fish, 1 rooster, 1 snail, red wine,

gin, Ifa leaves for memory.

Àlàyé:

The client who has consulted Ifá should not engage in too much drinking so as not to be too forgetful or to lose his or her memory. The client should watch his or her drink so that he or she will not drink bad water or get poisoned from drinking too much. The client should be very careful in these regards.

ODÙ K ẸRIN ODI MÉJÌ ẸSÈ KEJỌ Ò
ràn tí ó bán dun babaláwo
Lón dun ifá,
Ò ràn tó bán dun Oníṣègùn,
Ni ó dun Ò sanyìn,
Ò ràn tí ó bán dun ajé

Ni óń dun ohun òsì ìdí rẹ
A dífá fúnỌ́ rúnmìlà,ọmọ onídeḷójú
Yíò gbéléwá,
Yíò sì gba àpẹrẹ ọmọ ọba saya
Èrò ipò
Èròọfà,
Ewá bá mi ní àrúṣẹgun
Àrúṣẹgun ní àwa wà

E BỌ RÍRÚ: eku,ẹja,ẹkọ, àyébò fún ifá,
ewùsá fún àwọn ìyámí pẹlú epo pupa
púpò. It is what is hurting the babaláwo
that hurts Ifá.

It is what is hurting the Oníṣẹgùn that
hurtsỌ́ sanyìn (òrìṣà of herbs) It is what
hurts Ajé (spirit of money) that hurts Òsì
ìdìrẹ(the emblem of Ajé"s spirit) Ifá
divination was cast forỌ́ rúnmìlà (Ọmọ

Onídeḷójú).

He will look beautiful; he will put the Royal pendant on his chest.

People of Ìpó, people of Ìpó (an ancient town) Come and find me in victory.

We are victorious.

Ebo:

Àlàyé:

The client that Ifá has been cast for should take his or her problems to Ifá for help and victory. The client is assured that Ifá will take his or her problems seriously and help he or she to be victorious in conquering his or her problems.

ODÙ K ẸRIN ODI MẸJÌ ẸSÈ KÈSÁN

Ẹsẹ idẹ ní fí ojú tan ìnà

Olóbò̀nù̀ngbò̀ùn ní fapá mẹ̀jẹ̀ẹ̀jì lu
gbèdu

Àjìjà gogoro awo Ajígúnwà

A dífá fún Ajígúnwà

Tí ón ti òdeòrun bọ wá sí ilé ayé

Ifá ní kí a rúbọ pé

Omọkùnrin la ó bí, pé òdeòrun ní yìò ti
múm iwà tirẹ wá pé, kò síẹnì tí ó lẹ kò
lójú àbí kí ó da

Dúrónínú ohunkóhun, Ifá ní iyìomọ náà
yóò pọ,

Òkìkì rẹ á sì pọ, Ajígúnwà gbẹbọ, ó
rúbọ,

Igba abẹrẹ, àgùntàn kan, aṣọ funfun kan,
epo àti ègbẹ̀jílẹ̀logún niẹbọ rẹ.

Ajígúnwà ní an pẹ ní ayé

It is the leg that wears brass on it that shines most strongly to the eye.

Olóbònùn-bònùm (a type of bees) is the one that uses her two arms to play the gbèdu drum. Àjìjá gogoro (a name) awo jígúnwà

Ifá divination was cast for Ajígúnwà, the one that is coming to earth from heaven. He was told to make sacrifice to achieve fame.

E bọ:

200 abere leaves, 1 she lamb, 1 piece of white cloth, palm oil, 3000 cowries.

Ajígúnwà is the name that we call the world.

Àlàyé:

Ifa says the client will be blessed with a male child. The child and the client who has consulted Ifá will have fame if he or she makes the appropriate offerings. He or she will shine in life. He or she will be always constant as the world is.

ODÙ K ẸRIN ODI MÉJÌ ẸSÈ KẸWA

Kótó kótó ni án pilẹ arán

Bí ó bá dé òkè, á di gburudu

Bí ó bá dé òkè, a di gbàràdà

A dífá fún akèsán tín ẹe bàbá iléọjà

Tí ón lọ mún ilé ibùjókó

Akèsán ni orúkọ tí án peọdán

Olórí rere ma déọjà o

Wón ní kíọdán rú ẹbọ,

Kí ó ma báá rí elénìní níbùjókó rẹ

Kí ó lè na apá kí ó lè naẹsẹ

Òbúkọ kan, àkúkọ kan,
Àdà kan, àti egbètálélógún,
Ọdàń gbẹbọ ó ruẹbọ,
Gbùgbọń kò rú àdà àti àkùkọ fún elénìní
Nígbàtí ó dé ibùjọko
Ọdàń na apá, ó naẹsẹ,
Ẹbọ tí kò rú, àdà tó yẹ kó fí rú ẹbọ,
Gradually is the way we plant a tree;
When it gets tall enough it will spread
out;
When it gets tall enough it becomes
wide.

Ifá divination was cast for Akẹsań, a
sacred tree, which was the chief of the
market place.

Akẹsan, who was going to settle down,
Akẹsań, is the name that we call Ọdàń,

the sacred tree. A lucky-headed one arrived at the market place and ọdán was asked to make offerings so that he would not experience hatred in the place he decides to settle down.

In order that he could stretch his arms and legs, he was told to make an offering of 1 he goat, 1 rooster, 1 machete (cutlass) and 2,600 cowries. Ọdán yielded to the advice and made the offerings. But he did not make the offerings of the machete and the 1 rooster to protect against hatred.

When he got to the place where he wanted to settle down, ọdán stretched his arms and legs. The people of the world came to the market and took the offerings

that he did not make.

They took the machete and began to cut down his legs and arms.

The client should make all the offerings so that the people continue to do all of their work in the morning; So that the people of the world do not throw their work away uselessly.

Ebo:

1 he goat, 1 rooster, 1 machete (cutlass),
2,600 cowries.

Àlàyé:

The client that has consulted Ifá should make offerings so that he or she can prosper in his or her work. She or he will be blessed and will be able to settle

down with much success. But through envy and hatred people will try to bring him or her down. But the people of the world came to cut him down: First the arms and then the legs. The client can prevent this from happening by yielding to the advice of the babalawo and by making the prescribed offerings.

ODÙ K ẸRIN ODI MÉJÌ ẸSÈ
KỌKÀNLÁ Wá níbí aráọrun
Kíí dun ará wọn ní ilé
A dífá èkejì ko ko mi
Tí a bí ní òun nìkan
Tí ó máa fí gbogbo ayé seẹgùn jẹ
Èjìkókómí ni orúkọ tí ań pe egúngún Ifá
ní kí a bọ egúngún kan, ó ní
Eegún náà yíò sí ilẹ̀kùn ọmọ fúnẹnì náà

Obìnrin kan yíò bímọ púpọ,

Kí á fí ọlẹ̀, agbòn ẹ̀kọ,

Pàsán àtí ọ̀búko kan bọ eegúngún Ifá ni

orúko ẹnì kò ní parẹ

Bẹ̀ẹ̀ sì ni kò ní parun

Lo ohun tí a dá ifá sí

Chapter 11

The people in Heaven were told to come here.

They were told not to fight over their homes.

Ifá divination was cast for Èkejì

Kókómì, the one that was born alone. Ifá was cast for the one that will have a great inheritance.

Èjìkókómì is the name of the one we call Egúngún.

Ifá priests say that the client should make offerings to one special ancestor, so that the ancestor will bless the client with children.

The client should use black eye pea pudding and corn whips and one he goat as offerings for Egúngún.

Ifá predicts that the client's name will never perish. That is what we have consulted Ifá for.

Ebọ:

Black eye peas, corn palp, 1 he goat and 9 whips or sticks.

Àlàyé:

The client is advised to make offerings

to his or her ancestors. There are blessings that are coming from the ancestors for the client that has consulted Ifa. The blessings will be inheritance and children if the client makes the offerings to the ancestors.

ODÙ KERIN ODI MÉJÌ ÈSÈ KEJÌLÁ

Ò nì síkọ, apá ajá jàgàdà nì iná
Ọlá síkọ apá ajá jàgàdà ní iná,
Olókoşé funfun ìrèrè ìdí rẹ funfun
A dífá fún àgbìgbò ràhínhínrànhin
Tó ma a fişẹ ọrọ tẹ iléÈdú
Ifá ó tọ kí ó wá fişẹọrọ ba ilé mi
Ifá ní obìnrin, àlejo kan wà níòdòèlédà
Wá bàyíbàyí, àlejò, obìnrin rere ni

Chapter 12

How is today that the dog's arms spread long.

How is tomorrow that the dogs arms spread long.

Olókoṣé (a bird) is white; his tail feather is white.

Ifá was consulted for Àgbìgbò ran-in-ran-in (a big buzzard), the one that will bring prosperity into the house of Òrúnmìlà.

Ifá, it is time that you come to my house with prosperity.

Ifa says that there is a stranger in the form of a woman who will bring prosperity into the client's life.

Ebọ:

1 hen, kolanuts, honey, gin, wine or other

liquor, 2000 cowries.

Àlàyé:

There is someone who is coming into the life of the client who has consulted Ifá. This new person will bring good things into his or her life. The client should make offerings in order to manifest Ifá's predictions

ODÙ K ẸRIN ODI MÉJÌ ẸSÈ KẸTÀLÁ

Ó de rere

Ó rin rere

O mọ ìrìn àsìkò rìn níẹsẹ méjèèjì

A sẹsẹ kó ohun ọrọ sí ilé

A dé gégé bíọmọ onínkan

A dífá fún àjèjì gòdògbò

Tí ón lọ sí ọde Ibíní

Wón ní oríenìkan yíò mun dé ibiti

Yíò gbése iwà kan,
Wòn níògángán ire ni yíò maṣe
Wòn ní kí ó rúbọ, ó gbẹbọ ó rúbọ
Nígbà tí ó dé òde ibíní, ohunkóhun tí ó
bá Fiowó rè bà ni ó di rere,
Ifá nienìkan fẹ lọ sí idálẹ
Ifá ní kí ó rú ẹbọ kí ó tó lọ
Kí ibẹ le sán án,
Kí ó lẹ gbayì ti ibẹ bọ
ẸBỌ: Ọ pẹlẹ la ó fí bèèrènnèkan tí a o fí
rúbọ

Chapter 13

You arrived into prosperity. You walked into prosperity. You know how to walk timely on your two feet.

We just put down all aspects of wealth. You arrived as the child of the owner of

it all.

They cast Ifa divination of the big stranger who was going to the town of Benin.

They said that the head of the client will lead him or her to where he or she will be prosperous. They said that he or she will move directly towards prosperity. He or she is told to make offerings.

When he or she has arrived at the city of Benin, everything that he or she touches will turn to prosperity. Ifá says he or she should make offerings before going.

Ifá says someone (the client) will be going on a journey;

Ifá says he or she should make offerings before going so that the place will be favorable for him or her; so that he or

she will be famous and happy upon return.

Ebo:

The babaláwo will use the Ò pèlè to ask for the offerings to be made to Ifá.

Àlàyé:

The client who consulted Ifá will be very lucky. He or she will walk into a situation of wealth and prosperity, which have been prepared. Ifá predicts that if the client is going on a journey he or she should first make inquiries and offerings so that the journey will be successful.

ODU KERIN ODI MEJI ESE KERINLA

Mo de rere

Mo rin rere

Emi nkan ni mo mo irin asiko rin

A sẹsẹ ko nkan ọrọ silẹ
Ni mo wole wẹrẹ biọmọ oni nkan
Emi kii seọmọ oni nkan
Irin asiko ni mo rin

Chapter 14

I arrived into prosperity I walked into prosperity. I am the only one that knows the timely walk.

We just gathered all the aspects of wealth and I walked into them as the child of the owner of them. I only knows the timely walk.

Ebo:

The babaláwo will use the opele to ask what should be the offerings.

Àlàyé:

It is similar to the previous chapter,

chapter 13. The client who has consulted Ifá will be very lucky to walk into the blessings of wealth.

ODU KERIN ODI MEJI ESE
KEEDOGUN Ki a ma se ku ni kékeré
Ki a ma se dàgbà nínú ìsé
Kama si fiòpá tẹlẹ̀ ni bùjéeran

Chapter 15 May we not die too young;
May we not get old in poverty;
May we not walk with a cane at the
garbage dump.

Ebọ:

The client who has consulted Ifa should pray for longevity and prosperity. Ifa says if the client makes the offerings he or she will be prevented from poverty

and an untimely death.

ODÙ KẸRIN ODI MÉJÌ ÈSÈ
KẸRÌNDÍNLOGÚN

F ọnránkn kan ọwú ló so ayé ró
A dífá fún oníkọ ọlà,
Tínwá oko Ìmòràn yá n kiri
Ó bi èjì ogbè fún wọn lódeòtún
Ó bi ọyèkú méjì fún wọn lóde apá
Ó bi ìwòrì méjì fún wọn lóde ejù
Rírúẹbọ lón gbeni;
Erù tí a rú fún Èsù á dá ládàjù
Kòì pẹ, kòì jìnnà,
È wá bá ni ní wòòwòomọ

Chapter 16

Only one string of thread suspends the
Earth.

Ifa was consulted for Oníkíolà.
She gave birth to Èjìogbè, an Ifá
disciple, at the town of ÒdeÒ tún. She
gave birth to Ò yèkúmèjì, an Ifá disciple,
at the town of Apá. She gave birth to
Ìwòrìmèjì, an Ifá disciple at the town of
Ejù.

Making offerings befits one's life.
The offerings that were made for Èṣù
were favorable.

Not too long; Not too far.

Come and find us in the midst of
children.

Èbọ:

Palm oil, kolanuts, guinea pepper,
money for the babalawo.

Àlàyé:

The client will be blessed with a lot of children. The client should make offerings for Eshu so that he or she will be found in the midst of a lot of children.

ODÙ K ẸRIN ODI MÉJÌ ẸSÈ
KẸTÀDÍN LÓGÚN Wíwọn ẹdunọmọ
olúfìrì

Àiwọn ẹdun ọmọ olúfìrì
Bóo báa sojo má fohùn sakin
Bóo bá sakin, má fohùn sojo
Èrò ilokò dirù kalẹ
Wọn fagbè gun lórí gan gan gan Ló dífá
fún yùngbà
Tó ní òun yóò fawoşèsìn,

Yù ngbà tó lóhun yíò f'awo şèsìn Ara rẹ
lón şe
İjẹ kí lá o sun o

Ẹkún yùngbà la ó sun o

Ẹkún yùngbá

Chapter 17

The scarcity of the monkey (Ẹdun) is called ọmọ Olúfiri.

Scarcity of monkey is called Ọmọ Olúfiri.

If you are a coward, you should not behave as brave.

If you are brave you should not behave as a coward.

The people of the town of Ìlokò packed their luggage

They piled their luggage very high.

Ifa was consulted for Yùngbà, the one who plans to ridicule Awo, the babaláwo. Yùngbà, who plans to

ridicule Awo is only hurting himself.
Then who do we cry for?

It is Yùngbà who we will cry for.

It is Yùngbà who we will cry for.

Ebọ:

Snails, kolanuts, guinea pepper, palm
oil, corn.

Àlàyé:

There is someone who is planning to
ridicule the client. The client should be
careful.

ODÙ K ẸRIN ODI MÉJÌ ẸSÈ

KEJÌDÍNLOGÚN Kókó aṣọ gùrùkan

Ògèdègèdé nígèdè

Èyìn, èyìn, láa jí jó òrìṣà sí,

Dífá fún wọn ní ìdíọkùnrin

A lukin fún wọn ní ìdí „bìnrin

Ìgbà ìdí jẹ̀òkan a ó rọmọ bí,
Ìgbà ìdí di méjì
Ni iremọ dé,
Kò ì pé kò ì jìnnà,
È wá bá ní ní ààrín ọmọ

Chapter 18

The knot of a cloth is knotty.
Ògèdegèdè ní gèdè (a Yorùba
expression) Backwards is the way we
dance for the Òrìṣà.

Ifá was consulted for the crowd of
males.

They cast Ifá with the Ikíns in the crowd
of women.

When the crowd was only one, no
children were born.

When the crowd became two, prosperity measured in children arrived. Not too long; not too far.

Ebọ:

7 chicken eggs, palm oil, kolanuts, guinea pepper, 700 cowries.

Àlàyé:

There are blessings of children predicted for the client who has consulted Ifá. He or she will have a relationship with a member of the opposite sex who will yield the birth of a child. There will be an association with a woman that will lead to a child or children.

ODÙ K ẸRIN ODI MÉJÌ ẸSÈ

KỌKÀNDÍN LÓGÚN Odindi odì,
odindin, odì
Èjì odì di méjì, wón á dòtító
Dífá fún Akèsán,
Tón lọ ree jẹ baálẹ̀ojà
A bu fun ayé rẹ
Tón lọ re dáọjà sílé
Akèsán nínú dádé,
Ayé rẹ̀n dájà,
Èyin o mò wípé
Olórí ire lònun dájà

Chapter 19

Odindi Òdì (a package) Odindi òdì
(another package)

The two packages became two;
They became the truth.

Ifa was cast for Akèsán, a chief, who

was going to become the Chief of the market.

Ifá was also consulted for his wife who was going to establish a market place.

Akèsan was wearing the crown of chieftaincy; His wife was creating a market don't you know that they are the lucky ones creating a market.

Ebo:

1 yam, black eye peas, palm oil, kolanuts, 1 rooster, 1 hen, 1000 cowries.

Àlàyé:

The client who has consulted Ifá will become a very important figure in the society. He or she will rise to become a chief or even a king or president. So also the wife or husband of the client

will become a very important person
and be blessed. She or he will
eventually found an establishment. Both
the husband and the wife will become
famous and important in the society.
They will become great people.

ODÙ K ẸRIN ODI MÉJÌ ẸSÈ ÓGÚN
Ìgbín kò pilẹ aroń dída
Àfẹbojo wọn kò pilẹ arán ní wíwà
A kíí gboju gbogbo laja
A kíí gboju kikan lagbo
A kíí gbójú fífo

lé adiy ẹ àgádá
Taa ni ó gbójú yíyán lé alágémo
A dífá fún àfẹbojo
Tí ó n lọ sí ìkùnlẹ ẹjọ

Wọn ní kí ó rúbọ,
Ó gbébo, ó rúbọ,
Bí isu bá ta tán
A gbé àre rẹ lé lóri
Àfẹ̀ẹ̀bòjo, awo ni yíò máa jàre wọn
Bí èrè bá so tán
A gbé àre rẹ lé orí
Àfẹ̀ẹ̀bòjo awo ni yíò ma jàre wọn Bí
Àgbàdo bá bímọ tán
A gbé àre rẹ lé orí
Àfẹ̀ẹ̀bòjò, Awo ni yíò máa jàre wọn

Chapter 20

The snail did not plan to make the blue dye.

Àfẹ̀bojo did not plan to go sand digging.
One is not too brave in flying like the

rooster.

Who knows now to walk with style more than the chameleon?

Ifa divination was cast for Àfèbojo, the sand digger, who was going to the backyard of the snake.

He was told to make sacrifice and offerings; He yielded to the advice and made the sacrifice. If the yam is ready, the farmer will harvest it.

If the peas finish growing, the farmer will make a profit from them. Àfèbojo, the sand digger, an Awo will always be favored. After the corn has grown very well, the farmer will make profit from it.

Àfèbojo and the babalawo will always

be favored.

Ebọ:

2 yams, black eye peas, corn, palm oil, 1
he goat.

Àlàyé:

Ifá predicted that the client who has
consulted Ifá will have favorability. He
or she will eventually have victory over
his or her work, just as the farmer in his
harvest.

ODÙ K ẸRIN ODI MÉJÌ ẸSÈ
KỌKÀNLÉLÓGÚN Òdídí lón fí àrà rẹ
dí igbó

Olóbùró ló fọhùn ní òkè

Wọn ẹ bí ó tó erin

Dífá fún àrìrá gàgà

Tíí sọmọ" kùnrin òdeọrun

Bí èmi kò tilẹ̀ níẹ̀bọ̀, bí nkò lòògùn Àrìrá
tí mo gbókàn lé, tí to mi ní tèmi

Chapter 21

The blocker was the one that blocked the forest with his own body.

Olóbùró (a small bird) was the one that made sound from up the hill

People thought he was as big as an elephant.

Ifá was cast for Ariragaga (a name for Gbàngó), who was the man from Heaven.

Even if I do not have my offerings and my charms, I can depend on Àrìrá Gbàngó He is enough for me.

Ebọ:

Black eye peas, corn, okra, pounded yam, bitter kola, palm oil, 1 rooster, 1 ram, 6000 cowries.

Àlàyé:

The client who has consulted Ifá should be very close to the Òrìṣà, Gbàngó. Gbàngó is the energy of thunder and lightening. Ifá says that Gbàngó will protect and fight for the client who has consulted Ifá. The client might seem powerless but Gbàngó will empower him or her and win his or her victory over his or her enemy.

ODÙ K ẸRIN ODI MÉJÌ ẸSÈ
KEJILELOGUN Yínmíyínmí abẹ̀yìn
páálí
Dífá fún orí,

Ó n bẹ lógbèrè òun nìkanṣoṣo gírogíro
Wón ní kí ó sàkalẹ̀ẹ̀bọ níṣíṣe
Ó gbẹ̀bọ, ó rúbọ

Etí wá, etí bórí dúró Orí mi kà sàì
dẹlẹ̀ni Ẹnu wá, ẹnu bá orí dúró Orí mi
kàsàì dẹlẹ̀ni Irun wá, irun bórí dúró Orí
mi kàsàì dẹlẹ̀ni.

Chapter 22

Yimi yimi, an insect that has a flat head.
Ifa was cast for Orí, the head.
Orí was left alone, all alone.
Orí was advised to make offerings and
he yielded to the advice.

He made the offerings.
Then the ear came to join him.

The head stayed with the head.

My head must be in possession of goodness.

The mouth came to join the head and stayed with the head.

My head must be in possession of goodness.

The nose came to join the head and stayed with the head. My head must be in possession of goodness;

The nose came to join the head and stayed with him. My head must be in possession of witness.

The hair came to join the head and stayed with the head. My head must be in possession of goodness.

This is how all the elements of the head

came to join the head.

E bọ:

Kolanuts, coconuts, efun white clay for ceremony, Osùn, red cam wood, the head of a fish, the head of a rat, money for the babaláwo, òrìṣà or oríḘlédàḗni.

Àlàyé:

The client that consulted Ifá could be lonely. Ifá says that the client will be joined by other useful people in his or her life. The client will no longer be lonely. The client will also be blessed with prosperity.

ODÙ K ẸRIN ODI MÉJÌ ẸSÈ
KẸTALELOGUN Òdídí ní fẹnu ara rẹ
dígun

Ò wàwà ní fi ohùn ẹnu ara rẹ bù yẹrì Ẹni
gbọ ohùn olóbùró lókèèrè
A ní bí kò terin, ó pò ju ẹfọn lọ
Ibi olóbùró ba sí, kò mà tó àdiẹ o Dífá
fún irin wónwón
Tííse ọmọkùnrin, ọgún, nígbà ó rúbọ,
ìbọn rẹ, Ibọn ro Ibọn kò ró, kò síẹni máa
jẹ kí wón dojú Ibọn kọn
Kòìpẹ, kòì jìnnà,
Ẹ wá bá ni ní àrùsẹgun
Àrùsẹgun láá bá ni lẹsẹọpẹ

Chapter 23

Odì was the one that uses his own mouth
to obstruct war.

Òwàwà, an animal, was the one that uses
his own mouth to collect sand.

Who hears Olóbùró, a small bird, from a distance, might say that he is not as big as the elephant.

He is bigger than a buffalo
Where Olóbùró hides he is even not as big as a chicken.

Ifá divination was cast for a bunch of Iron, who is the son of Ògún when he lives in the midst of his enemies.

He was advised to make offerings and he followed it. He made the offerings.
Here is a gun but the gun did not fire. But no one will allow someone else to point a gun on him or her.

Not so long, not so far.
Come and find us in total victory;

It is in total victory we always find us at the foot of Òpè (Ò rúnmìlà.

E bọ:

7 yams, 7 plantains, palm oil, kolanut, 1 rat, 1 fish, salt, corn, black eye peas, efun and osun. Money for the babaláwo.

Àlàyé:

Victory is predicted for the client who has consulted Ifá. He or she will use his or her mouth to win himself or herself victory. Just like the gun uses its mouth to make the shot sound, so also the client will have victory. An indication that the client is in the midst of enemies. There may be envy and jealousy in the life of the client.

ODÙ KẸRIN Ò BÀRÀ MÉJÌ ẸSÈ

KÍNNÍ

Ó nìbàrà, ọlá bàrà
A dífá fún bàrà,
Tín lọ sóko àleròṣdún
Tí ón fí omi ojú sèráhùnṣmọ
Ó ya àgàn, ó ya pàrá
Ó r"ṣmọ lẹhìn adìyẹ ó bú síẹkún
Ni ó wá lọ sì oko aláwo
Òun lẹ bíṣmọ bàyíi
Ni bàrà dáfá sì, wón ní púpọ ni ireṣmọ
rẹ Sùgbọ́n kí ó rúbọ, kí ó rúbọ
ọpọlọpọṣmọ Kí o sì rúbọ kí àwọn ọmọ
aráyẹ máa pa àwọn ọmọ rẹ Ebo
ọpọlọpọṣmọ ni bàrà rú, Kò rúbọ ọtá,
Wón wá ní kó gbéẹbọ náà lọ sẹyìn odi
Wón ní ibitíí ó gbéẹbọ náà sí ni kó fíşelé
Kí ó sí máa gbé ibẹ, ó síşẹ bẹẹ

Ó wá bíòpòlòpòòmò
Gbùgbón nítoríẹbọ òtọ tí kò rú
Lòdọdún ni àwọn ọmọ aráyén paa lomo
je, À yín sí òdì ni ó wán yin Awo
Ó ní ó ní bàrà
Tí ón lọ oko àleròdún
Rírúẹbọ lón gbeni
À ì rú ẹbọ kíí gbèyàn
Kò ì pẹẹ kòì jìnnà
E wá woo Ifa awo kí bọ ti n sẹ,òpẹ
abìşè wàrà.

ÌKÌLÒ : Ifá ní àgàn dọlómọ púpò,
şùgbón ẹbọ kíómọ aráyé ó ma paómọ
nàà ni kí a rú. EBO: Eku,Eja, Iẹgbìn,
Obì,Èkọ, Àyébò adìe.
V. Ò BÀRÀ MÉJÌ

Chapter 1

Today Bàrà, a disciple of Ifá Tomorrow
Bàrà, a disciple of Ifá;
Ifá divination was cast for Bàrà, the one
that is going to do seasonal farm work.
He or she is crying because he or she
does not have children;

Bàrà desired to have children
But she was barren. She began to cry.
She saw the baby chicks following
behind their mother and she continued to
cry.

Then she visited the diviner to ask for
her own children.

That is what Bàrà consulted Ifá about.
The babaláwo told her that prosperity of
children would be plenty but that she

should make offerings in asking for them.

She should also make offerings to protect her children against the evil of people in the world who might kill them. But Bàrà only made offerings that she might bear many children and not against her enemies. She was told to make offerings at the edge of the town.

She was told that wherever she laid the offerings was to be where she made her home. There she should live.

She heeded the advice of Ifá and gave birth to many children.

But because the offerings to ward off enemies were not made, every year her children were killed. She discovered the

wisdom of the babalawos who had cast the divination for her.

She was saying, today Bàrà who was going to do seasonal farm work. Making offerings is what favors our lives.

Not too long; not too far.

Come and see the prediction of Awo as it manifests itself. Ò rúnmilà speaks and it is so.

Ebọ:

1 rat, 1 fish, 1 snail, kolanuts, corn pulp, 1 adult hen (the adult hen who is always making a cackling sound)

Àlàyé:

Ifá says that a barren woman will bear children. He or she should make

offerings so that the people of the world
will not kill her children. The client
should yield to the advice of the diviners
so as not to regret what may happen.

Ọ BÀRÀ MÉJÌ ẸSÈ KEJÌ Mo jí ri
olókoń roko,
Èmí ò lọ,
Èmí o rẹ,
Mo jí, mo gbáraán bàbá mi lówó
Aráán bàbá mişowó gbogbogbo
Mo jí, mo gba àrán bàbá mi,
Aráán bàbá mi abèsè gbogbogbo
Gbogbogbo ni eegun òkèèrèè yóó ju wón
A dífá fún ikútánlé
Omọ ọlódùnyèré
Níọjó tí óń lọ şéfá fún oníkòrògbèbí
Wón ní kí ó mún àkùkọ gogoro fún ọsun

(oríre)

Wón ní kí ó mún ojúkùjùkẹẹyẹlé fún odù

Ẹlẹyinjú ẹgẹ

Èrò Ìpò,

Èròòfà

Ẹ wá bá ní ní àrùsẹgun

Àrùsẹgun ni àwa wà

ÌKÌLÒ : Ifá ní a fẹ lọ ibìkan, kí ó bọ Ọ

rìrẹ àti odù kí a tó lọ, kí ibi tí an lọ lè

dára)Ọ rìrẹ àti odù la ó bọ lórí oun tí á

dáfá sí).

ẸBỌ RÍRÚ: Eku, Ẹja, Obì mẹfà, Àkùkọ

mẹta, ẹyẹlé méjì, A ó bọ Odù àti oríeni

níbẹ. Àkùkọ kan fún orí rẹ ẹyẹlé kan fún

odù.

Chapter 2

I woke in the morning as the farmers
were going out to their fields; I did not
go; I refused to go;
I woke in the morning and I held my
father"s velvet garment.

My father"s velvet dress with long arms.
I woke up in the morning and I held my
father"s velvet dress. My father"s velvet
dress has long legs;
It is long in the way the masquerade
looks from a distance

Ifá divination was cast for Ikútanl è, the
child of Olódùnyèré, on the day that he
was going to perform Ifá work for
Oníkòrògbébè.
He was asked to offer a big rooster for
Osun.

He was asked to make offer a big pigeon for the Odù, Èlẹ̀yinjúẹ̀gẹ̀.

The people of Ìpò, the people of Ò fà,
Come and find us in total victory.

We are the absolute victory.

Èbọ:

1 rat, 1 fish, palm oil, kolanuts, 3 roosters, 2 pigeons. The client should make offerings to Odù and his or her own head. The pigeon for the Odù. The roaster for one's Orí.

Àlàyé:

Ifá says that the client may be planning a journey. He or she should make offerings so that he or she will meet good luck along the way. The client should make offerings to his or her spiritual head. He or she should also make offerings to the

Odù. For this purpose we seek
divination.

Ò BÀRÀ MÉJÌ ÈSÈ KÉTA Ò rúnmìlà,
Ifá mo ní ó di oníran Ìran Ìran wa ní
sawo,
A dífá fúnÒ pẹ,
Tí yìò máa là káyé bíọbaeréke
Ìgbágó, ẹ̀nì mi ní ọ̀sẹ
ImòÒ pẹ, ẹ̀nì mi ní ọ̀sẹ Ò rúnmìlà, Ifá ló
fún mi lówó gbalé Ifá jí, kí o wá fìomú
rẹ bọ mí lẹnu Bí oní pònpònpòn bá tan
iná rẹ Èrìgì Àlò, wá kí ó wááṣolà Sílẹ
Èmi Awo
Bàbáá mi, èrìgì Àlò
Wá dandan kí o wá áṣolá Sílẹ Èmi Awo.

ÌKÌLÒ :-Odù yíín sọ fún wa wípé, ifá
wà ní sàkání wa, kí a mójúto, oun ni yìò

báwa yanjú oun tí a dáfá lé, bíòrò tó jẹ
mọ owó kí a fí lọ ifá)

(ÈBỌ RÍRÚ: eku,ẹja, Ìgbín, Obì, epo,
Àyébò kan) (A rúbọ ifá níẹbọ yìí, bí a
ba rúbọ tán a ó fí adìe nàà bọ ifá)

Chapter 3

Ò rúnmilà, I call Ifá; I say he has
become our lineage.

It is our lineage and heritage to be an
Awo (an initiate)

Ifá was consulted for the Palm tree, that
if it will be treasurous as the King
of Èrèkẹ. Is it the Ìgbágó of my man that
is not real.

Is it the Palm tree of my man,
representing Ò rúnmilà, that is not real.
Ò rúnmilà, Ifá himself was the one who

gave me money to get the house. Ifá,
when you wake up, come and feed me
with your breast milk

When Onípónpónpón, a spirit name, lit
his light, he always puts it on the top of
his child"s head. Èrìgìàlò, (a praise
name forỌ́ rúnmílà), come and create
wealth in my house. I am an Awo.

Ebo:

1 rat, 1 fish, 1 snail, palm oil, corn palp,
1 hen. The offerings of the hen should go
to Ifá. 8000 cowries.

Àlàyé:

This Odù is telling the client who has
consulted Ifá thatỌ́ rúnmílà is close to
him or her in spirit. One should study Ifa
for goodness to come into the life of the

client. Ifá will help solve all the client's problems, especially financial ones.

Ò BÀRÀ MÉJÌ ÈSÈ KÉRIN

Mo jí, mo bá Erin nínú igbó,
Mo ní, Erin, pèlẹ́, aláwoo mọ̀duru
mọ̀duru Mo jí, mo bá Èfọ̀n níòdàn,
Mo ní, èfọ̀n, pèlẹ́ aláwoo pàsìpàsì, Mo
jí, mo bá àgbọ̀nrín nínú igbá
Mo jí, mo bá erè ní àbàtà,
Mo ní, ère, pèlẹ́, aláwoo kinikini
Ilàsẹ̀gun, ilàn lọ s"ódo òréré
Ikán sọgbọ̀n, ikán wọ̀n n re ibàyìgbò A
dífá fún Erin lójọ̀mọ eranko
Tí wọ̀nń bẹ lárín òsírí,
Tí wọ̀n n bẹ lárín ọ̀tá,
Wọ̀n níẹ̀bọ èbú èyìn ni kí wọ̀n óṣe, Wọ̀n

ní awo kò sẹbọ èbú ẹyìn,
Àwọn ni awo awòyeróye iléỌ rúnmlà
Ni wọn sẹ Ifá fún àwọn Ọdẹ Ìkàré,
Níọjọ tí wọn n wáeranko kiri,
Wọn ní kí wọn ó rú ẹbọ,
Bí wọn ti rúbọ tán, Wọn wo inú igbó lọ
Ni wọn bá bèrẹ sí ní ri eranko wọn
pawọn, Wọn wán yin awo tó kifá fún
wọn Àwọn awo ná àn yin ifá
Rírúẹbọ ló ón gbeni,
À ì rú kíí gbènìyàn,
E tètè wá bá ni, ní àrúşégun

(ÌKÌLÒ : Ifá ní kí arúẹbọ kí a ma kọ ẹbọ
sílẹ láìrú)

Ifá níọtá kò ní rí wa múm, ifá ni kí a gbọ
ìkìlò

EBỌ:Ebọ kíowọ wa le tẹ ohun tí an fẹ,

òpèlè la ó fi bèèrè.

Chapter 4

I woke in the morning and found the elephant in the jungle. I greeted the elephant and praised him;

Aláwo mọ̀duru-mọ̀duru

I woke and found the buffalo in the forest.

I greeted the buffalo (Ẹ̀fọ̀n) and praised him.

Aláwo pàsípàsí

I woke and found the antelope (àgbọ̀nrín) in the woods.

I woke and found the python and gave praise to him (Aláwo kíní-kíní, the shining color) The okro (ilá) packed

themselves into groups of twenty. Ikán, a plant like okro) packed themselves into thirties.

Ifa was consulted for the elephant, on the day that all the animals were surrounded by their enemies (people) hunting to kill them.

They were told to make offerings of spoiled eggs.

They refused to make these offerings.

They refused the babaláwo, Awororoye, an ancient name meaning those who wait patiently watching for things.

Ifá divination was cast for the people of Ìkár é, an ancient Èkìtì town on the day of the hunt. They were told to make offerings.

As soon as they did they entered the forest to hunt.

They began to kill the animals: the elephants, the buffaloes, etc. They were very happy and sang in praise of the babalawos.

Chapter 5

The rooster uses his crest as his pride. Ifá was consulted for Òpílíkí, a kind of bird, the one that will ignore his own matters yet get involved in other people's matters.

Ò rúnmílà will help him take care of his own matters.

He was told to make offerings so that he will possess dignity in his life.

He made the offerings and then they told him he could go and fix other people's matters better than his own.

After he did all these things he was told that many people will come and serve him and thank him. He was very happy and began to dance.

Chapter 6

It is rolling that we roll the mortar; It is rolling that we roll the big pot; The way we roll the mortar,

We must not roll the pot the same way. If we roll the pot the same way.

The pottery person will be very sad. It is only one wife that brings joy in the husband's home.

If they become two wives, one will accuse the other of gossip.

If they become three wives, one will accuse the other of stubbornness.

If they become four, there could be inseparable fights amongst them.

The fifth wife could lead to the separation of the family and the household. The seventh wife will say that it is the Ifá of their husband that brings misfortune to her.

E bọ:

Ifá thought that the client should sacrifice the pleasure. He will ask from Ifá whatever comes to his mind as long as Ifá accepts. Theẹbọ should be done. The client might have to choose one wife if

he has more than one now.

Àlàyé:

Ifá says to the client who has consulted Ifa to be careful with multiple relationships. He will have problems from this. Ifá says there is no rest of mind in more than one wife at a time.

Ò BÀRÀ MÉJÌ ẸSÈ KEJE

A ò mo orí af ọ́jú légbé,

A ò moẹsẹ ọ̀sìkà lònà,

A ò mo orí olóyè lówùjọ

Ló dífáfún Èjìèrìndìnlógún odù

Wón n lọ rée sẹbọ níléọlọfin

Wón ní kí wón ó rúbọ,

Taraeni ló tó

Ti araeni ló jù

Dífá fún èjìọ̀bàrà

Tín lọ rééşẹbọ nílẹ̀lọ́lọ́fin
Wọn ní kó rúẹbọ,
Ó gbẹbọ, ó rúbọ,
Ìjẹ̀òbàrà gbẹsin dúdú gùn
Ẹsin dúdú
Ò bàrà gbẹsin pupa gùn,
Ẹsin pupa,
Ò bàrà gbẹsin funfun gùn
Ẹsin funfun
Èjìòbàrà nìkan nín bẹ lẹ̀yìnẹ̀ni tón rúbọ
Ifá ní kí a rúbọ, kí a borí kí a lè diọ́lọ́là.

Chapter 7 One cannot differentiate the head of a blind person in a crowd of people. Neither can one differentiate the footpath of a crazy person on the road. Ifá divination was cast for the Sixteen Odùs (Ilé disciples of Ò rúnmilà) They

were told to make offerings;
One"s own matters in other words, are
important.
One should take care of his own matters.
Ifá divination was cast for ÈjìÒ bàrà.
Ò bàrà was going to make offerings at
the house of Ọlọ́fin.
He heeded and made the offerings.
Ò bàrà road the black horse .
He rode the red horse.
Ò bàrà rode the black horse .
He rode the white horse.
ÈjìÒ bàrà is the only one that was left
behind, makingẹbọ offerings for
blessings.

Ẹbọ:

1 horse tail, ìrùkèrè, kolanuts, orógbó.

The babaláwo will ask for what Ifá wants with theòpèlè.

Àlàyé:

The client should listen to the advice of the babaláwos. He or she should make his or her ẹbọs in order to receive many blessings in life.

Ò BÀRÀ MÉJÌ ẸSÈ KẸJỌ

Am ọkàn niọyán

Amọsùn ni ònkó

A dífá fúnòrúnmìlà

Ifán sawo ko ládíbọ

Ifá ó tọ gègè, kí n la díbọ tẹmi

Ayaẹni ládíbọẹni,

Ọmọ ẹni ládíbọẹni

Ó tọ kí n la díbọ tẹmi

Bó bá di ìwòyí àmòdún,
Báya bá tiń gbé igbá obì
Ọmọ á maa gbé igbá ata

ÀLÀYÉ: Ifá ní kí a rúbọ, kí a má saré
owó ju ọmọ lọ, Ifá ní àgàn yíò diọlọmọ
ẸBỌ RÍRÚ: Ìkan tí ifá bá ti gbà ni.

Chapter 8

We took one from Ọ yán;
We took one from Ọnkò
Ifa divination was cast for Ọ rúnmilà, the
energy of wisdom. Ifa was making Awo
(divination practice);
But he did not have a companion (àdìbó)
Ifá, it is time for me to have my own
àdìbó.

Alaye: Ifa predicted that the client will

be surrounded by people like his
children ,wife and family Offerings: The
Babalawo will determine the ebo with
Opele

Ò BÀRÀ MÉJÌ ÈSÈ KÈSÀN Ó ẹ
mini,owó miòtún
Ò rò mini,owó mi òsì;
Abẹbẹ òjé nínmú ojú olójà tútù nini,
Adífá fún oba Ìdó
Èjì ìgbàrà-ìlẹ̀kẹ̀
Ó n lọ báwọ̀n munlẹ̀ ibùdó Taló fí gún
gé gé, gé, gé?
Ò gèdẹ̀njó dé o,
Omọ Abìso jìgbìnnì
Tó bá so tajé, ò so taya
Ó so tọmọ, ó fí tàíkú pẹ̀lúẹ̀

(Ifá ní ire owó, Aya,omọ, àti àìkú wá

fúnẹnítíòdòòbàrà)

(méjì bá jáde sí.)

Chapter 9

It pleases me to my right;

It pleases me to my left;

The two kókó leaves do not beat on each other.

The lead fan is the one that cools the King's face (Ọlójà).

(big Ọ nàtàlà lead fan)

Ifá divination was cast for the King of Ìdó, the one with the uncountable beads.

He was the one that settles at Ibùdó and makes everything all right. Ogedenjo, a special plant that belonged to Ọbàtálá, the one that has abundant seeds. If it grows for children it grows for

longevity.

The one that wears the hat to top the beads around the neck.

The one that wears the crown that tops the cap.

The day he was going to settle down at Ibùdó, his enemies told him that he would not be able to settle there.

Ò rúnmìlà said that he would be able to settle at Ibudo.

The he was made Olùìdó, the King.

ÈjìÒ bàrà was the one that made Olú-ìdó, the King.

E bọ:

1 rat, beads, fish, 1 rooster, palm oil, salt, kolanuts.

Àlàyé:

Ifá says that the client who has consulted Ifá will become someone that others serve. He or she could become a king or a queen with the beads of chieftaincy on his or her neck, and the crown of the king and queen on his or her head, He or she will become very important in some way.

This is a story of someone who eventually settles in a place or town and was content. He became a king and had a good life filled with abundance. The tree that he planted provided much prosperity. It grew prosperity in wealth, wives, children and longevity.

Ò bàrà Méjì is the Odù of the kings or someone who gains a prestigious position in life, such as president, king,

chief or other leader.

Ò BÀRÀ MÉJÌ ÈSÈ KÈWÁ

Ikùn ní fagbárí şelé
Àtàrí ni ò jórùn ó pàgbòn, Dífá fún
ológànrara,
Tííşe yèyé ológùngùnàrè Èbọ ní wọn ní
kó wáşe
Ó sì gbẹbọ ó rúbọ,
Ajé lónwù ó;
Kó wá á wí;
Ò gànràrà ológùngùnàrè
Ire gbogbo lón wù ó
Kó wá á wí
Ò gànràrà ológùngùnàrè
(Ifá ní òun yíò gba ire fúnẹnì tódù yí bá
yọ sí)

Chapter 10

It is the mucous from the nose that
chooses the head as its home;

It is the head that prevents the sun from
hitting the chin;

Ifá divination was cast for Ológànrara,
who was the mother of Ológúngúnaré.

She was told to make offerings.

She listened and made the offerings;

If it is money that you desire, come and
say:

Ò gànrrara Ológúngúnaré

If it is prosperity that you desire, come
and say:

Ò gànrrara Ológúngúnaré

Ebo:

Make offerings to Ò rúnmilà Eku, Eja,
Obì, Orógbó, Atare, Epo pupa.

Àlàyé:

Ifá predicted that Olódùmarè will bless the client with whatever he or she desires. He or she should pray to be blessed.

Ò BÀRÀ MÉJÌ ẸSÈ KANKANLA

I sèn ẹ nìtójú

Òwòn ẹ Ìbèrè

Ọmọ Agbe ló jí tòun tèrúko,

Ọmọ-ọde ló jí tapó-torún

Dífá fún èjìòbàrà

Ní jọ tó tín sísẹẹsẹ lórí

Wón ní kí ó rúbọ

Ò bàrà méjì rúbọ

Ó wán ẹ isẹ àseje

(Ifá níòrò èlèyí kò yanjú, Ifá ní Wàhálà rẹ kò yọ. Ifá ní kí ó rú o, kí ó le ẹ àseje)

Chapter 11

We should inquire about the work we do to take care of our lives, the business we do. It is the child of the farmer who wakes up with his hoe.

It is the child of the hunter who wakes up with his pouch and gun ready to go hunting

They cast Ifa for Obara when he was doing the wrong profession. He was advised to make offerings and change his profession. He did and started to make prosperity

Ò BÀRÀ MÉJÌ ẸSÈ KEJÌLÁ

Orí w ẹsẹ wẹsẹ n dífá

Olẹ̀ wẹsẹ wẹsẹ n̄ dibò;
Ìròrẹ̀ kó làgbàń nù,
Gbogbo wọn lóndá wésé-wésé awo
nííşíşe Dífá fún Oba lóó gbeni
A bu fún orí lóó gbeni
Orí lóó gbeni
Oba kan kò tóó gbeni

(Ifá ní kí a rúbọ, kí a bọríenì kí Àdúrà
wa le gbà)

Chapter 12 Oníwẹsẹ̀ wẹsẹ̀ (today we want to do a name), was divining. Ọ̀ la wẹsẹ̀ wẹsẹ̀ (tomorrow want to do a name), was holding the Ìbò. Ìrore does not have seniority among them. They were all agitating to practice Ifá divination.

Ifá divination was cast for Oḃalógbeni, the one who the king favors.

Ifá was also cast for Orilógbeni (it is one's spiritual head that is favored in one's life) It is one's spiritual head that favors one's life;
There is no king that can favor one's life more than one's spiritual head.

E ḃọ:

The client to view the òrìṣà orí from the chief priest. Offering includes worship of one's own spiritual head. (Obì, Orógbó, Agbòn, Àádùn, Oyin, Ìrèké, Osùn, etc.)

Àlàyé:

This is a story that also reinforces the

need to perpetuate one's own spiritual head (orí). The Yorùbá believe that the spiritual head is very important. It is believed among the Yoruba that every success and experience in life depends a great deal on one's own spiritual head. If the client does not have the orisa ori, he or she should find out and get it.

Ò BÀRÀ MÉJÌ ÈSÈ KÉTALA

Ká móun iyán kẹgbé
Kanse isà kògbà
Èni tó jí ní kùtù-kùtù Òwúrò; Tó gún
iyán kẹgbé,
Kò ní Ìkà Ènìyàn níkùn

Dífá fún-Lángbádé Tííṣe yèyéòbàrà-méjì
Wón ní kí ó rúbọ,

Kí ó borí fúnọmọ rè Kíònà rè tó dí lè là

(Ifá ní kí ìyáẹnì tí odù yí yọ bọrí fún ọmọ
rè, kí òhun tí a dá Ifá sí le yọrí sì rere)

Chapter 13

To pound pounded yam for friends to
eat;

To cook yam for an association to eat;

The one that wakes up in the early
morning and pounds pounded yam for his
or her friends to eat, will not have any
bad wishes in his or her mind.

Ifá divination was cast for Langbádé,
who was the mother of Obaràmeji. She
was asked to make offerings;

To make offerings and propitiate for her
child;

Spiritual head— to make offerings;
So that her child"s blocked path may be
opened.

E bọ:

The client should receive orisa ori.

Offerings include agbọn, Obì, Orógbó,
Iyò, Àádùn, Ìrèké, Àkùkọ adìyẹ OwóEyo
fún Awo.

Àlàyé: Ifá says that the client who has
this Odù in consultation should make
offerings to the spiritual head of his or
her child. If he or she is a young person
that has a mother alive, he or she should
go to the mother to make the offering for
him or her. The offering will enhance the
life of the client. The offering will make
things get easier in the life of the client.

There will be success and prosperity in the life of the client.

In this Odù, Ò rúnmìlà teaches that it is good to be generous. Having a good mind towards other people such as giving food to people who need it, brings blessings into one's life. Food is one of the essentials of life. You are giving life when you give food and there is a reward for it.

Ò BÀRÀ MÉJÌ ẸSÈ KÈRĬLÁ Kí lo ní nílé

To ní kí Babaláwo ó yà wá; Mo ní, ohun tíomódé n jẹ Tíí fişenu kókó i kóró

Kílo ní nílé
Tó ni kí Babaláwo ó yà wá
Mo ní ohun tí àgbàlangbà í jẹ; Tíí fíṣe
àgbòn ìsàlẹ̀ kòró mú-kòró mú, Mo ní
Ewúré o ní mèsò-mèsò, Mo lágùtàn ní
mèsò-mèsò
Ó wá tó gégé kára ó rọ mí o,

È wo otín ọlóbàrà,
Tíín bẹ lágbe, tíín hó yè Ó tó gégé kára ó
rọ mí o.

(Ifá ní kíí eléyìí fíotín rúbọ, kí ó pe
àpèjẹ kí ara le báa rọ.)

Chapter 14

The Chief Priest was asked to stop at
your house and he asked,
“What do you have in the house?”

“I have children who like to eat, as they
make their mouth kòrò kòrò (the sound of
the mouth when chewing)

I have what the Elders like to eat, that
makes their chins go koromu kòrómú
(the movement the chin makes as the
mouth is chewing something)

I have a very robust goat;

I have a very robust ram;

It is time that my life becomes calm.

Look at the wine of Ò bàrà

As it foams from the gourd.

It is time to make my life become calm.

Ebọ:

Make feast for friends, cook stew,
pounded yam, wine, drinks, etc.

Àlàyé:

Ifá advises that it is very rewarding to be generous and give food. Make feast for friends and associations. It usually makes one's life very easy. Be kind to people and be helpful. There is always a blessing for it.

Ò BÀRÀ MÉJÌ ÈSÈ KÈDÓGÚN

Babaláwo kékeré

Ó f'òpaÒ rìrè telè;

Dífá fún ÈjìÒ bàrà

Hán lukin fún Ojódù

Wón ní kí wón rúbọ

Kí wón bọrí,

Kí wón le dẹni àpésìn

Ò bàrà nìkan ló rúbọ

Ó sì diẹni àpésìn

(ifá ní kí a rúbọ, kí a bọ orí kí òun tí
adáwólé lé yorí sí rere)

Chapter 15

The young babaláwo walks with oríre
(Osùn. The staff of the babaláwo) Ifá
divination was cast for ÈjìÒ bàrà.
It was also cast for the Ojú Odùs (the
rest of the Sixteen Odùs) They were told
to make offerings.

They were told to propitiate to their
spiritual head, so that they would
become someone people gather to
worship. Ò bàrà was the only one that
made the offerings.
He became someone to be worshipped.

Ebọ:

Àkùkò Adìyẹ, Obì, Orógbó, Atare, Oyin,
Ìrèké, Àádùn, Efun, etc.

Àlàyé:

Ifá advises the client to make offerings to the spiritual head so that he or she will become a leader and other people will propitiate to him or her. The client will be blessed with a lot of followers. Whatever he or she embarks on will become successful. Ò bàrà the Odù of the King and leadership.

Ò BÀRÀ MÉJÌ ẸSÈ
KẸRÌNDÍNLOGÚN

Ó ẹpélénje s"òtún

Ó rìn mìnìjòs"ósi

Òdere kókò ni ko lura ló wọn

Pélé nje pélé nje pélé nje

Dífá fún ÈjìỌ bàrà
Wọn ní kí ó rúbọ,
Nítorí eléyíí rúbọ, kí ó bọ ibẹ̀jì, kíònà rẹ̀
le là)

Chapter 16

He breaks pelenge (the look of a tall person who swings) to the right side; He walks gently to the left;

Òdèrè Kókò (a bird that roams the cocoa farm)

Ifa divination was cast for ÈjìỌ bàrà, the name that we call twin children. He was told to make offerings for his old age.

Ẹ̀bọ:

Make offerings to Egúngún, Àkùkò, Epo pupa, Iyò, Obì, Orógbó, Atare, Omi tútù,

etc.

Àlàyé:

This Odù is speaking of our time in life. It is speaking of our activities. Things may be fine in the beginning but we must prepare for our old age. All these things depend on the way we use our body and the preparations we have made in terms of financial security for our old age. Ifa says that the client should make offerings to the Ìbejì (twins) Spirit, so that his or her road will remain open. He or she should do things to prepare for old age, e.g. savings, doing good things for people to remember you by. Investments for the future.

Ò BÀRÀ MÉJÌ ẸSẸ KẸTADINLOGUN

Àkàsùbàrà lóó o bá ọlóbẹ̀ lẹ̀rù Dífá fún
ọlóbàrà;

Tí ó ní Agbọn òn kòtà

Wọn ní kí ó rúbọ̀

Kí ó sì tún bọ́fá

Ọ̀ bàrà rúbọ̀

(Ifá ní kienití odù yí yọ síí rúbọ̀ nítorí
òwò tí óń ẹ)

Chapter 17

It is the big portion of stew that bothers
the owner of the stew;

Ifa divination was cast for Ọlóbàrà

(name of Odù), who said that the Basket
he had made did not sell; He was told to
make offerings to Ifá and Ọlóbàrà.

Ebo:

Makeebo to Èşù, Epo pupa, Işu, Ò gèdè,
Obi, Orógbó, Atare, Èwà, Otí.

Àlàyé:

Ifá says that there is no need to be worried. Things might look like there is no solution to sustain one in life. But if we make offerings everything will work itself out. Ifá says that the client should make offerings so that his or her business will get better. He or she will be able to do good business and will make many sales and profit.

Chapter 18

Ifá divination was cast for Èjì Ò bàrà, on the day that he was doing work that

resulted unprofitable. He was told to make offerings;

Ò bàrà Méjì made the offerings and his work became profitable.

È bọ: Make offerings to Ifá, Ògún, Èsù, Obì, Orógbó, Iṣu, Epo pupa, Oyin, Iyò, Ò gèdè, Àkùkọ Adìyẹ, Abo Adìyẹ, etc.

Àlàyẹ:

Ifá says that the client's matters are not all that well. He or she is working too hard. Not enough profit is being made through his or her labor. He or she is working but nothing is showing for it. If the client makes offerings, things will turn around for the client. There will be more blessings in his or her life and his or her work will become more

productive and profitable.

ODÙ K ẸRIN Ò KAĬRAĬ MÉJÌ ẸSÈ

KINNI Aro jòròjò ijokùn

Ijokùn náà aro jòròjò

A dífá fún Erin

Tííṣe ọmọ Olúìgbó

A dífá fún Ẹfòn

Tííṣe ọmọ Olúòdàn

A dífá fún ìràngán m ọtá Wọn ní kí Erin

kó rúbọ Kí Erin ó le báá lólá Wọn ní

kí Ẹfòn òwòyè Kí ó lée báá níyì

W ọn ní kí Ìràngàn mọ̀tẹ̀ ó rúbọ

Kí ó le báá lẹ̀rú ju gbogbo àwọn ẹ̀yẹ oko

Erin gbọ, Erin rúbọ

Ẹfòn gbọ Ẹfòn rúbọ

Ìràngàn mọ̀tẹ̀ rúbọ

W ọ n sì í rú ju gbogboẹyẹ oko lọ Ọwọ
Erin yẹ olá
Nítorí ọrú ẹbọ nlá
Nítoríẹbọ rẹ pọ rẹgèdè
Ọwọ ìràngán mọtè tẹ
Nítoríẹbọ rẹ kò tónkan
Ẹ sáré wá,Ẹ wá gbé iyì fún mi È mi ni,
Ìràngán mọtè
Ẹ sáré wá,Ẹ wá gbé iyì fún mi Ifá ní bí a
báse rúbọ sí ni ire wa yíò pọ Sí lórí
ohun tí a dífá lé lórí, ifá ní.. A ó jẹ òye

ẸBỌ: EKU,ẸJA, ÌGBÍN,ẸYẸLÉ,
ÀKÙKọ, ÀYÉBỌ , OBÌ, EPO, ÈKỌ,
ETC.

VI.Ọ KÀNRÀN MÉJÌ **Chapter 1**

Arojorojo Ijòkùn Ijokùn also arojorojo
Cast Ifá divination teachings for the

Elephant, who was the child of Olúigbó, the owner of the forest. Cast Ifá divination teachings for the Buffalo, who was the child of Olú Ọ̀ dàn, the owner of the Plains.

He cast Ifá divination teachings for Ìrángam mote.

They told the elephant to make offerings, so that the elephant will be wealthy.

They told the Buffalo to make offerings, so that He will have dignity.

They told Ìrángan mote to make offerings so that she will have more things than all the rest of the birds in the forest.

The elephant listened to the advice and He made his offerings.

The buffalo listened and made his

offerings.

Ìrángan mote made his offerings too. She has more things that the rest of the birds in the forest. The elephant was able to achieve wealth because the elephant made more abundant offerings. The buffalo was able to achieve dignity because he made a lot of offerings.

Ìrángan mote only had few things because her offerings were not much. Everyone come and give me dignity. I am Irangan mote.
Run come to give me dignity.

E bọ:

1 rat, 1 fish, 1 snail, 1 pigeon, 1 rooster, 1 hen, Kola nuts, Palm oil, corn mill.

Àlàyé:

Ifá says that the more we believe and make our offerings the more we will get the rewards. The offerings could be discipline of ourselves; it could be something given up; or it could be some item of things. Ifá predicted that the client will eventually take an important position in the society. The client will become a chief.

ODÙ KẸRIN Ò KAĬRAĬ MÉJÌ ẸSÈ
KEJÌ BÍ a bá ti ko ni

B ẹẹ ni áá kí ni
BÍ a bá ti kí ni
Bẹẹ ni á á jẹ ni
Ò rúnmìlàÈlànpèlẹ o,

Ọ mọ Elépo pupa

Kíí jẹ àdín

Ọ rúnmilà, Èlà pẹlẹ o Ẹkùn jẹran sùn

Ọ rúnmilà pẹlẹ o

Ọ mọ o pónpo-tóóró

Ọmọ ran mí lẹwọ

Kín gbọrun lésẹgi

Awo tó bá tètè dé

Wọn yìò máa ree kásẹgi

Èyí tí kò bá tètè dé Wọn á rée ká iyùn

Gbẹgi nín o káá

N kò ká iyùn

Èjìgbàrà ilẹkẹ nín ó ká á

N kò ká „kún ikú gbororo

A dífá fún ire nín-ó-kóo

Tííṣe ọmọ olódùmarè

Àdìyẹ funfun, Àgbà ààyò àkùkọ Ta ní lée
fún Elédùmarè lẹbọ Èmí mò di adìyẹ
funfun

Àgbà aayò Olódùmarè

(Ifá ní kí a rúbọ fún igi, kí a si máa
mójúto)

(Ifá dárádára, ó sọ wípé, a ó diolórò
e.t.c.) Eḃọ: a ó bọ ifá,òpèlẹ la ó fi bèèrè
ohun tí fà gbà.

Chapter 2

It is the condition we meet that
determines how we greet each other. It
is how we are greeted that determines
how we answer. Ọ rúnmìlàÈlà be well.

The child of the owner of plenty palm
oil; Who does not eat palm kernel oil. Ọ

rúnmìlàÈlà be well.

The leopard that eats meat.

Ò rúnmìlà be well.

The child of Ponpo toro;

The child helps me.

Let me lay my neck on Sègi (expensive bead jewelry) Those that come early, they will harvest Sègi.

Those that come late,

They will harvest the Coral beads. Segi is the one that I will harvest. I don't want to harvest Coral Beads. I will harvest uncountable beads.

I don't want to harvest Ikú gbòrògbò

Cast Ifá divination teachings for

Ireninókó, (its goodness that I will

meet), who was the child of Olódùmarè. The white hen is the favorite of the rooster, who could give Olódùmarè for offerings.

I have become a white hen, the favorite of Olódùmarè. The Ò pèlè will be used to find what should be the Èbọ. What Ifá wants.

Àlàyé:

The client who consulted Ifá should do some things to achieve dignity. He or she should try what it takes to achieve success in life. He or she should strive for the best. He or she should try to be the favorite of Olódùmarè.

ODÙ K ÈRIN Ò KAĬRAĬ MÉJÌ ÈSÈ

KETA Eekánnáowọ wọn o jù hẹra
taṣotaṣo

Ohùn rere ní yọ obì lápò

Ohùn burúkú ní yọ ọfà nínú apó

A dífá fún akọ àáyá

A bù fún ijímèrè

W ọ̀n n lẹ sí okoode

Ìjẹ kí olóko mọmọ kú o Kí ògúnbẹ̀rẹ̀ mọ

mọ mọ yà Ní ìwóyí àmọ̀dún

Kí a ríbi jó gbàntètẹ

Ifá ní kí a máa ba ibi tí a tín jẹhun jẹ, kí

a má aṣe àdúrà fún ọ̀gáenì, kí a siṣọra

Kíenì tón sọní le ríenì mu

Ẹ̀bọ: Ohun tí ó bá wu babaláwo ló le yin

lẹ̀bọ

Chapter 3

The nails of the fingers cannot scratch
the body with the clothes on.

It is a good voice of approach that brings
Kolanut out of the pocket.

It is the bad voice of approach that
brings out the sword from its case. They
cast Ifa divination teachings for the male
monkey,

And also for the Chimpanzee.

They were planning to go game hunting.
So let not the farmer die.

Let not Ògúnbèrè, the hoe, break.

By the same time next year, we shall find
a place to dance Gbàntèté, the happy
dance. The babaláwo will ask for what
Ifá wants. The Ò pèlè will be used to
find the offerings.

Àlàyé:

Ifa advises not to mess up where one makes a living. The client should take care of where he or she works; to always look out for the good of where the client is benefiting or works. Always be careful of someone who is looking to trap the client. The client should be diplomatic and send good vibes. The good vibes will bring positive responses.

ODÙ K ẸRIN Ò KAĬRAĬ MÉJÌ ẸSÈ
KẸRIN Kéké logún awo ilé olówu
Àbàjà lẹgbọn, awo wọn lódeÒ yó Túrè
ni àádóta,
A dífá fún Olúnlóyè
Tí ón ti Ìkòléòrun bò wá sí aye

Ìj é, Olóunlòyè mò mòşè redunòrán
Àgbà tí kò bínú lómọ rẹ̀ẹ̀ pọ̀
À ì pẹ̀, À ì jìnà
E wá bá nì nì wòwọ̀mọ

ÌKÌLÒ : Ifá nì ibi tí àn lọ yíò dára, àgàn
yíò dọlómọ Sùgbọ̀n kí a maşe bínú, kí a
ma a fì ara dāa etc.

(EBO RÍRÚ: EKU, EJA, ÀYÉBÒ ,
EYELÉ, EPO, EKU, OBÌ.

Chapter 4

The K éké (facial tribal mark) is twenty.
He was the Awo of the house of Olówu,
an ancient Yorùbá town. The Àbàjà
(facial tribal mark) is thirty. He was the
Awo of the town of Èyò.

Ture, a Hausa tribal mark, was fifty.

Cast Ifá divination teachings for
Olúnlóye.

He was coming from heaven to Earth.
So olúloyé do not let matters bother you.
It is the elder who has a lot of children
who does not get angry. In no time; not
too far.

Come and find us in the midst of
children.

E bọ:

1 rat, 1 fish, 1 hen, 1 pigeon, palm oil
Kolanuts, money for the babaláwo.

Àlàyé:

Ifá predicts that the client is planning
some adventure. Ifá says that the
adventure will be fruitful. He or she may
be planning on getting together with

partners of the opposite sex to have children. They will be blessed with a lot of children. The client should not get angry. He or she must learn how to tolerate others so that he or she will have lots of people around as an elder.

ODÙ K ẸRIN Ò KAĬRAĬ MÉJÌ ẸSÈ
KARUN Ogbón erinlá kííşòrò,
Ẹ woẹyẹ jìngbìnì lórùn ẹsin
A dá ifá fún Bí lẹpẹ
Tíí sọmọ bíbí Àgbọnmìrègún
Wọn ní kí ó wá rúẹbo

Nítorí pé kíí l ọ sí oko Eku méjì, ẹja
méjì, Àyébò adìyẹ méjì Okòó àtiẹgbaajì
Á rúbọ Ifá

A ó pa ọkan nínú adìyẹ náà A ó láá ní

àyà, áo ó bu epo si i A ó gbe lọ síòdò
èşù

A ó wá fiọkan tí ó kù
Fún ẹnì tó dá ifá náà

Láti fi b ọ ifá
Ifá níẹnìkan nìyí
Kò gbọdò lọ sí oko
Kò gbọdò fiẹsẹ wọ enini Kí ó ma a bọ
ifá

Chapter 5

The old Hipopotamus does not talk.
Look at a bunch of birds on the neck of
the horse.
They cast Ifá divination teachings for
Bilope, who was the child of
Àgbọnmìrègún (Ọ rúnmìlà) He was told

to come and make offerings.

Because he does not go to the farm or to work, he was told to make offerings of 2 rats, 2 hens, and some money.

The hen should be given to Ifá as sacrifice;

And the other hen should be given as sacrifice to Èṣù.

Eḃọ:

2 rats, 2 fish, 2 hens, Kolanuts. It will be advisable for the client to receive Ifá.

Àlàyé:

Ifá predicts that the client should be a devotee of Ifá. The client should not go to do other kinds of work for a living. He or she should study Ifá and work

with Ifá.

Ò KÀNRÀN MÉJÌ ẸSẸ KẸFÀ Ikán
winrin
Ikán winrin

A dífá fún Yanmoti
Tí óń lọ sí oko aleròodún
Tí óń lọ mún ilẹ ibùdó
Nítorí tíomọ; wọn ni yíò bíomọ Eku
méjì,ẹja méjì
Okòó àti egbàajì
Ifá níenìkan ń ẹ nẹkan, Osù lówó

Bí ó bá rú ẹbọ omọ ni yíò fí bí Yànmòtí
rúẹbọ

Chapter 6

Ikán winrin, a name;
He was the one that cast Ifá divination
teachings for Yànmotí. He who was
going on a farming venture.
He was going there to settle down.

He desired children.
He was asked to make offerings;
To offer 2 rats, 2 fish, 2,400 equivalent
cowries in money. Yànmótì made the
offerings and he had many children. Not
too long; not too far.
Come and find me in the midst of many
children.

Ebọ:
2 rats, 2 fish, kolanuts, alligator pepper,
palm oil and Oti.

Àlàyé:

Ifá says that the client who has consulted Ifá may be proposing to go on a venture. Ifá says if he or she makes offerings it will succeed. Also that the client might be looking to have children. He or she will be blessed with children.

Ọ KAĬRAĬ MÉJÌ ẸSÈ KÉJE Ọyẹ ní
óṣará

Kùrùkuru kò da móín-móín
Akọ Àparò Abo Àparò
Wón kò gbógbe lérí
San san bí Àkùkọ adìyẹ

Adífá fún ọlọfin;
Ọlọfinńrunté

A dífá fún Lánọsẹ aya rẹn sògbògbò àrùn
A dífá fúnỌ kànbíọmọ rẹn rà rùn Ọ

règèdè Wòn ní kíọlọfin rúbọ

Kó ní dúdú gba dúdú Kó ní pupa gba
pupa

Kó ní fun fun gba fun-fun

Ká là yìnrín gbà yìnrín

Bàrà pètù mọn-mọn bá ni kárùn lọ ọ

Bàràpètù

(ÀLÀYÉ: Kí ẹnítíe dá Ifá fún kí óṣe
Ètùtù kí àrùn ma ba kòlú) òhun àti Àwọn
ẹbí rẹ tí ó bá níẹnítí ara rẹ kòyá.

Kí óṣe ẹbọ kí Ara Olúwa Rẹ le yá gágá)

ẸBỌ: (i) Aṣọ dúdú, Aṣọ pupa, Aṣọ
funfun

(ii) Eku, Eja, Obi, Orógbó (iii) Owó fún
Babaláwo láti jẹun

(iv) Ewúre dúdú kan.

Chapter 7

(Ọyè), in the dry season the thunder does not crash. The cloud does not glitter.

The Àparò bird, partridges either male or female, Do not wear the upright crest. The head crest like the rooster.

The teachings of Ifá divination of Ọlófin. Ọlófin was smelling the sickness. Ọláńṣẹ̀, his wife was very sick. Ọ̀ kàńbí his son was also very ill. Ọlófin was asked to make divination.

He was to offer a black cloth.

Let the owner of the red take the red. Let the owner of the white take the white. Let the owner of the glitter take the

glitter.

Everybody will be happy.

Bàràpètù (a name of Ò rúnmìlà), please come and take away our sickness. Come and take away our sickness Bàràpètù.

È bọ: Black clothes, red clothes, white clothes & glitter clothes. 2 rats, 2 fish, kolanuts & Orógbo.

Palm oil Òtí. And enough money for the babaláwos to eat.

Àlàyé:

Let the person who we Ifá divination for make offerings, so that a terrible disease does not affect him or her or his family. Òlófin the head of the house was sick. His wife was sick. His son was

also sick. That means that the whole household was sick. The client should do whatever offerings to prevent sickness in the family

ORÍ KEJÌ OKANRAN MÉJÌ ÈSÈ
KEJO

Bí ẹlẹbọ kò bá peeni Àsefin kò yẹ eni
Ò ràn tí kò sunwọn; Konkońi sojú
A dífá fún ÈjìÒ kànràn

Tí ó n lọ ilé ìtìlẹ̀ È sàà jẹ kó máa rìn È
jẹ kó máa yan

Chapter 8

If someone who is making ẹbọ does not invite someone there; Being nosey is not

necessary.

A negative matter usually shows its face on so.

They cast Ifá divination for ÈjìÒ kànràn in the teaching of Ifá.

He was going to the house of Ìtìl è. Just let him walk freely.

Let him walk in style.

Ebo:

1 rat, 1 fish, palm oil, Ọti and Obì for Èşù. Enough money for the babaláwo.

Àlàyé:

Ifá advises the client not to get involved in other people's matters. He or she could get into problems by getting into other people's matters.

ORI KEJI OKANRAN MÉJÌ ÈSÈ KESAN

O yé kò sán àrà,
Mònà-móná kò jírèrè kọ
Ako àparò àti Abo àparò kó lógbe lórí
sansan A dífá fúnèrèjé dúdú, Yèyé
Àgbò;
Ó ti bí Erin àti Èfòn
Ó sì bí Àgbòsẹ̀ Èkẹta
Nígba tí Gbàngó bú mọ erin àti èfòn
Wón bẹ lu igbó;
Gbùgbón Gbàngó bú mọ àgbò
Àgbò náà sì bú mọ padà

Àgbò kò sál ọ, ón jà pẹlú Gbàngó Nígba
tí ó pẹ tí wón tín jà
Gbàngó fà sẹhìn, ó padà sí Ọ run

(Láti ìgbà náà ni Gbàngó tí wà lórùn, àfi Nígbàtí àrà bá sán) (Tí mọ̀n-nà mọ̀nà-kọ, Àgbò Á fiẹ̀sẹ̀ walẹ̀, a ní Ìjà òun pẹ̀lú rẹ̀ ku ẹ̀ẹ̀kan)

Chapter 9

In the Dry season (Hamattan), the thunder does not crash.

The lightening does not flash in secret. Male and female Àparò, a bird called Partridges, do not wear the upright crest on their heads. They cast the teaching of Ifá for Èrẹ̀jẹ̀dúdú, the mother of Àgbò, the Ram.

She who gave birth to Erin, the elephant and to Èfọ̀n, the buffalo.

And also she has given birth to the ram

as her third child.

When Gbàngó the spirit of thunder and lightening roared at the elephant and the buffalo, they both fled into the forest. But when Gbàngó roared at Àgbò the ram, the same ram roared back at Gbàngó.

He did not run away. He fought with Gbàngó the spirit of thunder and lightening. After they had fought for some time, Gbàngó withdrew and he went back to Heaven.

Since then, whenever the thunder roars and the lightening flashes, Àgbò the ram scratches the ground in preparation for flight.

And says to Congo: our fight is not finished yet.

Ebọ:

1 ram, kola nuts, bitter kola for Gbàngó (Orógbó), palm oil, black eyed peas, corn mill & Okra.

Àlàyé:

Ifá teaches the client who has consulted Ifá to be brave and have confidence. The client will have victory if he or she has courage and bravery. There will be a big problem in the life of the client but with courage he or she will overcome the problem no matter how big it may be.

Ò KÀNRÀN MÉJÌ ẸSÈ KẸWÁ Ò
kànràn ká níhín

Ò kànràn kan lòhún; Ò kànràn méjèèjì
abẹnu ẹsonso Àwọn ní wọn dífá f'ómú
Wọn ní Ire méjèèjì

Ni yìò ma rí láyè
Ò rúnmìlà mọ̀n mọ̀n jẹ́kí

Ire mejimeji kó w ọ̀n Awo. Àlàyé:Enítí
A dífá fún yìò rí Ire méjì, bóyá Ire owó
àti iremọ̀ Ẹbọ: (i) Olúwa rẹ̀ rúẹbọ̀ fún
ifá àti ẹ̀sù

(ii) Àkùko adiy ẹ, abodiye kan (iii) Obi
Epo àti
(iv) Owó tí ó tó awo jẹun.

Chapter 10

There is One Ò kànràn here.

There is One Ò kànràn there.

The two Ò kànràn come together and have pointed mouths.

They were the one that cast Ifá divination teachings for the two breasts of the woman. They told the breast that she would always receive goodness in double. That is why there is always two breasts instead of one.

Ò rúnmìlà please always Bless the Awos with double goodness.

Ebọ:

2 rats, 2 fish, kolanuts, bitter kola, palm oil Òtí, enough money for the babalawo to eat.

Àlàyé:

The client will be blessed with things in

double. Since the breast is usually in twos, the blessings from God will double for the client who has consulted Ifá if he or she makes offerings. Blessings could be on the way. He may think its one thing but it could be two or more.

ORI KEJI OKANRAN MÉJI ẸSÈ
KOKÀNLÁ Òrìṣà fí ihá jẹ obì
Igi okoń róju
Dífá fún odù-méjì,
Tón re oko iwàsarẹ
Wón ní kí ó rúbọ

Kí ó le fí odidi ẹniṣọfẹ jẹ Ó rúbọ,
Ọ pọlọpọ omi,
Ó sì fí odidi ẹniṣọfẹ jẹ
Odù méjì lorúkọ tí ánpe omi

OdidiEni ó fiṣe ọ̀fẹ́ jẹ Ni orúkọ tań
peomọ
(ifá ní kí a rúbọ nítoríomọ. Ifá ní eléyì fẹ
lọ sí ibìkan kí ó rúbọ kí ó le báa jèrè ti
ibẹ̀ bọ).

Chapter 11

The Òrì sà chooses to eat Obì.
The trees in the forest were bothered.
They cast Ifá divination for the two
OdùsỌ̀ kànràn méjì. He was going on a
venture for prosperity.
He was told to make offerings.

So that he would be blessed with a
whole human. He made the offerings.
A lot of water.
Odù méjì is the name that we call the

female breast.

It is a whole human that the breast is blessed with.

It is the name we call the baby.

Eḃo:

Eku, Eja, Eyin adiye, Obi, Orógbó and atare. Babaláwo will use them to pray for the client for blessings of children and prosperity.

Àlàyé:

The client is advised to make offerings because there is a blessing on its way. People around the client can see this coming and get a little jealous. That is expressed where Ifá said Òrìṣà choose to eat Obi. The trees in the forest were unhappy. Sometimes when you are

blessed some people get jealous. It is human nature. Ifá says the blessing of a whole human is on its way for the client. It could come in the form of a child bearing or someone as an assistance or helper. Another name for the gift of a child is Odidięni.

ORI KEJI OKANRAN MÉJÌ ẸSÈ
KEJÌLÁ Ení pere,
Ẹjì pere,
Dífá fún Látàkálẹ;
Tó máa gbé ojú kan j"òfẹ
Tó ma gbé ojúkan j"ẹfà

W ọn ní kí ó rúbọ,
Kí ó fi epo rúbọ,
Látàkálẹ rúbọ;

Kílaṣe Ma npe Látàkálẹ̀

(ifá ní kíẹ̀niti Odù yí yo sí kí ó rúbọ̀, kí ó ma baṣe wàhálà ni ayé rẹ̀. ifá ní Epo pupo niẹ̀bọ̀ rẹ̀.)

Chapter 12

I counted one. I counted two.

Names of the awos who consulted Ifá divination teachings for Látàkálẹ̀. He was going to stay in one place and be gifted.

He was told to make offerings. He was told to make offerings of palm oil
Latakale made the offerings.

What do we call Látàkálẹ̀?

Látàkálẹ̀ is what we call the Ants.

Ebọ̀:

Epo pupa, Eku, Eja, Atare, Osùn, Efun, Obì, Orógbó, etc.

Àlàyé:

Ifá teaches how we can gradually grow from adding one plus one. Sometimes we don't have to keep going about to increase our prosperity. We can be in one place but maintain perseverance and still make headway. These were the names of the awos who cast Ifá for Látàkálẹ̀. He was assured of prosperity without having to go too far. These were the ways of the ants that will not have to walk too far to fetch his prosperity. Whoever this Odù comes for should make offerings so that he or she will not have to walk or work too much before

he or she finds prosperity in his or her life.

ORÍ KEJÌ OKANRAN MÉJÌ ÈSÈ

KETALA Ò kànràn kan níhìn

Ò kànràn kan lẹhún,

Ò kànràn mééjì àbídí jánwọwọ

jánwọwọ

A dífá fún Orí, Adífá fún Eégún, Adífá

fún Òrìṣànlá, A dífá fún Gbaṅgó adífá

fún Èṣù

W ọ̀n sunkún pé àwọ̀n kò ní Àṣẹ lẹnu

Ni wọ̀n bá kọ rí sí ilé Babaláwo.

ÀLÀYÉ:- Ifá sọ wípéenití ó rúbọ yí.

Àwọ̀n ọ̀mọ lẹyìn rẹ kò kaòrò rẹ sí, kí oní

tọ̀hún máṣe ọ̀títọ̀. Kí ó sì máa ní sùúrù

àti ifàradà ó ní tọ̀hún yíò sì diẹrí àpèsìn.

ÈBỌ RÍRÚ:- Sùúrú, ọ̀títọ̀ àti Ifàradà. Kí

a maṣe ore ní ìgbà-kugbà.

Chapter 13

One Ọ kànràn here; one Ọ kànràn there.
The two Ọ kànràn have their butts
jánwówó-jánwóró Cast Ifá divination
for the spiritual Head;
Cast Ifá divination for Egúngún.

They cast Ifa divination for Òrì ọan"là
(Ọbàtálá) Also cast Ifa divination for
Gbàngó.
Cast for Èṣù.

They were all crying that they did not
have any authority from their mouth.
Then they went to the babaláwos for
divination.

Ebo:

Obì, Orógbó, Agbòn, Ìréké, Èpà, Oyìn, Àgbado, Epo pupa, OwóEyo. Cowries equivalent in money.

Àlàyé:

Ifá says that the person who has consulted Ifá was having problems with the people around him or her; not having respect for what he or she says. He or she should make offerings and prayers so that people will respect him or her. The client will eventually be someone who everyone respects and worships. He or she will be generous.

Ò KÀNRÀN MÉJÌ ÈSÈ KẸRÌNLÁ

Àlùkù j ẹ hùré

Ló dífá fún Àkùkòdiye gògòrò Tínlò re
gba rere-níogbà Awo Ojò Àkókò-diye
ìrèrè dodì Àsútí Awo, mò ti dé Àsùré

Rírú ẹbọ ni gbeni

À ì rú kíí gbe nìyàn Ẹwá bá ni ní wọwọ
ire Wọwọ ire láá báni LèsẹObarìsà

Àlàyé: Ifá s ọ wípéenití ó dáòkànran
méjìnwá Ire

Ire tí ó ni ko tó hun sugbon t o bá fi Orí ti
Ìsòro rè. Olúwa rè yìò rí Ire púpò. Kí
onítòhun rúẹbọ fún Ifá. Gbogbo Ire yìò si
jẹ ti Olúwarè.

Chapter 14

Alùkù j ẹ hùré

Cast Ifá divination for the big cock.

The one that was going to the yard of the Awo to find prosperity. The rain that fell on the cock has turned into prosperity. Making offerings befits one's life. Not making offerings does not favor one's life.

Come and find us in abundance of prosperity.

It is in abundance of prosperity that we find one at the foot of Òrìṣà.

Èbọ:

Oyin, Ìrèké, Obì, Orógbó, Atare, Ò gèdè, Epo pupa, Ọtí, Àkùkọ Adìyẹ kan, Owó Awo.

Àlàyé:

Ifa says that the client is looking for goodness and prosperity in life. If he or

she makes the effort he or she will
achieve the goal. Even
though it might seem like it will not
happen. But in the end the client will be
in the middle of prosperity.

Ọ KÀNÀRÀN MÉJÌ ẸSÈ KẸ̀DÓGÚN

Ọkàn mi o,

Ọkàno o,

Ọgbón à gbón tán

Ìmòràn àmòjù

Ló dífá fún Lárumo

Tí ò j ẹkí wọn fìomọ Olóyè jẹ Oyè

Àşé rírú ẹbọ ní gbeni

Aìrù kíí gbe nìyà

Àlàyé:

Àlàyé: Ifá sọ wípé kíenití ó dáỌ kànran

méjì máṣe gbón jù, kí olúware máṣe fa
àkóbá fún ara rẹ. kí óṣọra kí ó sí rúbọ
nítorí wàhálà àti àfíowọ fà.

Ebo

Ebo rírú: epo pupa, Obì, Orógbó,
Atare, Otí, Iyò, Ọ gèdè, Eku àtiẹja, kí ó
nítòhún tún ọ́ra fún àfowọfà

Chapter 15

It is your turn. It is my turn.

It is over smartness and overzealousness

Cast Ifá divination for Lárumọ, he who
did not let them choose the heir to the
chieftancy position. Yes, it is true that
making offering befits one's life.

Not making offering does not befit one's
life.

E bọ: Epo pupa, Obì, Orógbó, Atáré, Ọtí, Iyò, Ọ gèdè, Ẹdu and Ẹja. The client should make offerings to Eshu. He or she should be careful not to get him or herself into trouble.

Àlàyé:

Ifá says in the Odù Ọ kànrànméjì that the client should not be too smart for his or her own good. He or she should be careful not to cause problems for his or her own life. He or she should make offerings to prevent a self-inflicted problem.

Ọ KÀNRÀN MÉJÌ ẸSÈ
KẸRÌNDÍN LÓGÚN

Ọ kan bà bà bà

Ló dífǎ fúnỌlóbàagbèdu
ọmọ àmù yínkini bọọmọ lenu Ọjà pa tán
ó tún nawọ sí ìtàn Àṣẹ rírú ẹbọ ni gbeni
Aìrù kíí gbènìyàn

ÀLÀYÉ: Ifá s ọ wípé kíẹnítí odù ifá yí
yọ sí, kí ó maṣe ní wọbìà, kí olúwarè ní
ìtélórùn. Kí ó nítòhun si ma ṣe ìtọṣe
àánú. Kí ó sì rúẹbọ kí olúwarè fí àlékún
ohun gbogbo.

ẸBỌ RÍRÚ:- Ohun jíjẹ, Isu,ògèdè, Epo
pupa, Oyin, Iyò, Obì, Orógbó, Atere.
Etc.

Chapter 16

Ọ kàn bà bà bà (an expression of how
big Ọ kànrà̀n is)

Cast Ifa teachings forỌlóbàagbèdu, the

child of the one that gives a little bit in the child's mouth. He finished eating the arm and then went for the thigh.

It is true that making offerings befits one's life. Not making offerings does not befit one's life.

E bọ:

Make offerings to Èṣù. Epo pupa. Iṣu, Obì, Orógbó, Atare, Ìjẹ ìmu. The Client should not be selfish or greedy in order to earn the people's respect. Try to be generous and learn to share.

Àlàyẹ:

This is the story of Ifá that teaches the client not to be greedy. It is the story of an elder who after taking a portion he or

she went on to take another portion while not sharing much of it. It is not good to be selfish or greedy. One must learn self control and caution.

Ọ KÀNRÀN MÉJÌ ẸSÈ
KẸTÀDÍNLOGÚN Ọ kànràn kan lẹhún
Ọ kànràn kan nìhín Ọ kànràn ló di méjì
Wọn á dire
A dífá fún Gbàngó

Olúr ọjò Bambí
Omọ arígbàòtá sẹgun
Nígbà tínlọ rè gbéọya ní iyàwó Wọn ní
kó káa ilé
Kó jàreebọ ni kòsẹ

È sù àisẹbọ, Ègbà àítèrù Gbángo kò,
Gbàngó kò rúbọ Ó pawo lèké, ópe èsù

lólè ọwọ rún yan yan, yan
Bíenì tí kò ní í kú mọ láyé

Ó wá k ọtí ògbónin síẹbọ
Wọn ní obìnrin tí Gbàngónlọọ fẹ Ní
agbára púpọ ju Gbàngó lọ Wọn ní kí
Gbàngó órúbọ dáadáa Kí ó fí lè ní
agbára lórí Ìyàwó rẹ nàà

Gbàngó k ọ ó ní òun, kò ní rú ẹbọ Ni
Gbàngó bá múra, ódi ilé Irá Ó sì fí bẹ
gbéọya ní Ìyàwó Kò tojọ, kò tó osù
Gbàngó gbéỌya ní Ìyàwó tán

Àw ọn méjèèjì bá bèrẹ sí dán agbára
wọn wò Bí Gbàngó bá wò sùn, sùn
Tí ó bá ju ẹdun àrá sí ibìkan
A di wípé kí gbogbo ayé fí igbe rẹ ọnu
Ódi wípé kí a máa ránṣẹ sílé kí a máa

ránşé sí oko; Kí a sì maşe ìnàwó

B ẹnì bí a bá dé ibitíedun náàşolè sí
Bóyá kò pa ju ẹyọ ẹnìkan şoşo lọ;
Gbùgbòn bíỌya Obìnrin Gbàngó bá wò
sùn sùn Ó lè wó igi lùwón lònà
oko,ẹnìkan ò sí ní gbọ nílẹ; Bó wú a wó
ilé lùwón níbòmíràn, wón àşẹ ètùtù Wón
á simi

Bí ó tiẹ wu Ọya, a fẹ lu wón láàrin ilú
Wón á kúlọ bẹrẹbẹ. Wón àşẹ ètùtù díẹ
Wón á simi:

Beẹ ni bí GbàngóOkọ rẹ bá paẹnìkan
şoşo Gbogbo-ayé ni ó gbọ
Nígbàtí Gbàngón ri wípé òhun ti awón
Awo Ohun wí kò táşẹ

Ni Gbàngó b ẹrẹ sí ní yin àwón Awo rẹ
Gbàngó àti àwón èniyàn wá bẹrẹ síní

kòrin wípé Ayá rorò jòkòlò, Ayá rorò
jòkòlò

Oyá Ò kàrà, Óróró ju Gbàngó,
Ayá ló rorò ju ọkọ ọ

ÀLÀYÉ: Kí ẹnítí ó dá Ifá yíṣe ètùtù, kí ó
sì rúẹbọ kíẹnu rẹ kí ó lè ká ìyàwó rẹ. Kí
olúwa rẹ kí ó sì ní ìtẹríba fun Ìyàwó rẹ.
Tí oní tọhún bá jẹọkùnrin kí Ìyàwó rẹ kí
ó lè ma bọwọ fún kí onítọhún kí ó
lágbara ju Ìyàwó rẹ ọ.

Ẹbọ rírú: Àmàlà, Ilá, Epo pupa, Ẹwà,
àgbàdo, ọtíỌkà-bàbà, Orógbó, Obì,
Atare, ẹkọ, Àkàrà, etc.

Chapter 17

There is one Ò kànràn there.

There is one Ò kànràn here.

Ọ̀kànràn became two, it turned to goodness. Cast Ifá divination teachings for Gbàngó.

Olúoròjò, the owner of the ram, Bambi (help me birth)

The child who had two hundred stones to win his wars.

The time that he was going to take Ọ̀ya for his wife, he was told to make offerings. The negativity of not making offerings.

Gbàngó refused to make offerings. He called the awos (initiates) gossipers and called Eshu a thief.

He looked up to the sky as if he would not die.

He refused to listen to the advice to

make offerings.

They told him that the woman who he was about to marry was more powerful than he himself (Gbàngó).

They told Gbàngó to make offerings so that he will be able to have more power than his wife Oya. Gbàngó refused saying that he would not make any offerings.

Gbàngó prepared and went to the house of If (Oya's place)

He then took Oya as his wife.

It was not even a month or a few days that Gbàngó took Oya for his wife. The two of them started to challenge each other's power.

If Gbàngó look for some time; or if he throws his thunder stone somewhere;

Everybody will start to talk about him in a negative way.

They will start to run helter skelter.

Sending messages of fear from the town to the villages and from the villages to the town; It started costing the people money.

But when Oya the wife of Gbàngó look for some time;

But if we get to where the thunder stone strike;

But if when Oya the wife of Gbàngó look for some time,

She could tear down trees on the people on the way to the farm in the villages.

And no one will hear about it in the town.

If chooses, she tear down the houses on the people in other places.

They will make some rituals and keep cool.

But if Gbàngó her husband kill only one person,

The whole world hears about it;
When Gbàngó find out that what his babaláwos who cast Ifá divination for him before said came to manifest.

He started to praise his awos (initiates)
His awos were praising Ò rúnmìlà.
And Ò rúnmìlà was praising Olodumare.
Gbàngó and the other people around him began to sin thus:

Aya rorò j ọ kọlọ ọ

The wife's more brutal than the husband.
Aya ro rò jọ kọ lọ
The wife is more brutal or powerful than
the husband. Ọya (Ọya, goddess of wind
and fire) Ọ kàrà (Ọ kàrà praise name)
means the tearer.
She's more brutal than Gbàngó.
Aya rorò ju ọkọ lọ
The wife is more brutal than the
husband.

Ẹbọ:
Àmàlà, Ilá, Epo pupa, Èwà,
Àgbàdo, Ọti Ọkà-bàbà, Orógbó,
Atare, Èkọ, Àkàrà, etc.

Àlàyé:
The client who has consulted Ifá with the
babaláwo should make offerings so that

he or she will be respected by his wife. The client should not be stubborn. The client should listen to advice. He or she should be humble. He should make offerings to remain powerful but for the people not to always talk bad about him or her. He or she should be a devotee of Sango and Oya. There will be victory in the client's life. He or she might experience envy and jealousy in life. But the client will become very famous. He or she should make offerings to become very famous. He or she should make offerings to have victory over his or her enemies.

ÌRÓSUN MÉJÌ ẸSÈ KÍNÍNÍ

À sẹ́sẹ́ wá
Èjẹ́sẹ́ wá
A dífá fun ìyáọlọmọ
Àlàrí àti òdòdó
Tí wọn n lọ sí ayé a la ìkú

W ọn dé inú ayé
Wọn tẹ bódó síbẹ
Àsẹhín wá, àsẹhìnbò Ọ tẹtẹ olúbodè, a
diomọ

Ebo rírú: àyébò fún ọmọ, Eku, Eja,
ìgbín, ọkẹ mẹrìndínlógún àti obì.

VII. ÌROSÙN MÉJÌ

Chapter 1

The male reproductive elements come forth “Man”. The menstrual blood of the female comes forth “Woman”.

Cast Ifá divination teachings for the
Expensive velvet dress and the flower.
They were going to the world of
longevity.

They get to the world and settle there at
the boundary; On the long run the
gatekeeper was conceived. Then become
a child.

Eḃọ:

1 rat, 1 fish, 4 kolanuts, 4 bitter kola, 2
coconuts, 1 hen, 1 snail. Money for the
babaláwo to do Eḃọ.

Àlàyé:

Ifá predicted childbirth for the client.
There will be contact between male and
a female that will lead to the coming of a

child. Ò rúnmilà predicts longevity for the client that has consulted Ifá. Going to the world of longevity means that the client will have a long life.

ÌRÓSÙN MÉJÌ ẸSÈ KEJÌ Bíọmọdé bá
jig,

Wọn á fà ran bàbá wọn lówó,
Wọn áşowó finrìngìngìn finrìngìn

A dífá fún Yaw ọpa
Tí wọn ẹ ifá fún ní ìrẹ̀sì oro A ní kí ó
yáwó paẹran
Yáwó pa,ọmọ wọn Ìrẹ̀sì orò

Ẹbọ rírú: Eku, Eja, èkọ, epo, Àkùkọ,
ẹyẹle àti obì

Chapter 2

When a child wakes up,
They will carry the father's Velvet cloth
in their hands.

They hang their hands in style (finrìngìn
finrìngìn)

Cast Ifá divination teachings for
Yàwopa, who made Ifa for the beginning
of the money. We ask you to quickly
open the Kolanuts. Why did you quickly
kill the goat.

Yawopa the child of the beginning of the
morning.

Ebọ:

1 rat, 1 fish, corn mill, palm oil, 1
rooster, 1 pigeon and Kolanuts.

Àlàyé:

Ifá teaches that the client is advised to

follow instructions. The client will be able to do things that are beyond what is expected of him or her. Because when a child is born the father of the child is bound to have some things that the child can have. But the child still has to work for his or her own things. In order to prepare for the possibilities, one has to make Ebo.

ÌRÓSÙN MÉJÌ ÈSÈ KETA Àbámò, a
oşé é, A şekú tán, Ikú dariwo
A dífá fún èkúte ilé Tí yìò fí Ológbò
joyè

W ọn ní kó rúẹbọ,
Èkúte pe awo ní èké
Èkúte pe ẹşù ní olè

Ó pe àwọn iyà mi niyeye bàyì bàyì Ò
woOrùn yanyan bíenì tí kò ní kú mọ

Ó wá k ọ etiògbòin sẹbọ
Ológbò dé orí oyè tán, ó wán pá lómọ jẹ
Kò pẹ, bèenì kò jinnà
Ẹwá wo ifá awo kí, bí ó tín sẹ
Ifá dé, aláṣe

Ò pẹ abìṣe wàrà
(ÌKÌLÒ : Ifá ní kí a rú ẹbọ kí a máa bá
kábámọ ohun tí a dá ifá sí, kí a máṣe
gbókàn léoré. ẸBỌ RÍRÚ: Eku, Eja,
Epo, Èkọ Àkùkọ kan.

Chapter 3

If we had known we wouldn't have done
it; We made Ikú (death) finish.
Death became noise (a problem)

Cast Ifá divination teachings for the house mice, who will make the Cat the chief of the house.

He (the house mice were told to make offerings) But he called the babaláwo trickster.

He called Èṣù a thief.

He called Ìyàmi"s sluggish birds

He stared at the sky as if he will never die.

He blocked his ears from the advice to make offerings.

After the Cat became the chief, he then started killing the children of the Mice for food. Not too long, not too far.

Come and see the Ifá recited by the babalawo as it comes to pass.

Ifa has arrived, the Authority.

Ò pẹ (Ò rúnmilà) that has the say so to be so.

Àlàyé:

Ifá teaches that the client who has consulted Ifá should try and listen to the advice of the babalawos. The client should make Ebo so that he or she does not regret something that he is getting ready to do.

ÌRÓSÙN MÉJÌ ẸSÈ KẸRIN

Etíṣereṣere ní í mún wọn wọ igbó Ò
rògbòndùòsàn, wọn a wò sí ijù, Ẹni
búburú wọ igbó,

Ìwà rẹ a sì tọ ọ

A dífá fúnÒ rúnmilà

Bàbá ń lọ ree ra Taraṇiláágbò lẹrú Ẹrú
Ọ rúnmilà yíí jẹ Alaìgboràn Àwíìgbó,
Àfòìgbà,
Wón kilò fú, Taraṇilójú, Taraṇiláágbò
Kò gbó ìkilò rárá

Ó tún k ọtíògbonin síẹbọ
Àṣẹhìnwá, Àṣẹhìnbò,
Taraṇilójú wọ ìgbé lọ
Ó ń ṣe bí Ajákoo kiri
Àfàìmọ, kò mò ke jẹ Taraṇilójú ni Inàkí

Àfàìmọ kó ma jẹ pé Taraṇilójú ni Ọ bọ
(ÌKÌLÒ :- Ifá ní kí a rúẹbọ, kí a máṣe
àìgboràn oun tí wón báṣọ fún wa ni kí a
gbó.

ẸBỌ: Eku, Ẹja, Èko, Obì, Ẹyẹlé kan, pẹlú
Owó Awo.

Chapter 4

It was the small stubbornness that makes them enter the jungle. The big controversial orange drops in the bush; The wicked person enters the forest, and his or her character follows him.

Cast Ifa divination teachings by Ò rúnmìlà.

The father (Ò rúnmìlà) was going to buy Taraṇilàagbọ (which means mind your own business) as his slave. This slave of Ò rúnmìlà is very stubborn.

He doesn't listen;
And never listen to any advice or instructions.

They advise and warn Tara ṇilàagbọ.

He refused to listen to the advice. To make offerings on the long run.

Tara ẹnìlàagbọ went into the forest; then got lost in the forest. And started eating bushes.

It is possible that Tara ẹnìlàagbọ is the gorilla.

It is possible that Tara ẹnìlàagbọ is the monkey.

Ẹbọ: Eku, Ẹja, Epo, Ẹkọ, Obì, Ẹyele plus a lot of money.

Àlàyé:

The chapter of Ifá teaches that one should not be stubborn. One should try to listen to advice. One can regret not listening to advice.

ÌRÓSUN MÉJÌ ÈSÈ KÀRÚN Àkùkò
adiyẹ fi Ogle lebelebe se iyi A dífá fún
òpílìkì

Tí yìò fi tiẹ sílẹ̀

Tí yìò máa gbọ̀ tiẹnienì kálẹ̀ kírì Ọ̀
rúnmilà ní ó bá tún taraẹ se ná

W ọ̀n niẹ̀bọ̀ nì kí ó rú,

Kí ó le baa níyì láyé, ó sì rúẹ̀bọ̀

Wọ̀n ní kí ó maa lọ̀ tún tíomọ̀ ẹ̀lọ̀míràn

se Ju bí ó tiń́ tún tí ara rẹ se lọ,

Ìgbà tí óse gbogbo rẹ tán

Tí ó ní ọ̀pọ̀lọ̀pọ̀mesìn tán

Orin awo niń kọ

Ó ní kínnì ó báá mi túnwà tẹ̀mìşẹ

Ọ̀ rúnmilà, bàbá mi, ẹ̀rìgì àlọ

Ni yìò bá mi túnwà tẹ̀mìşẹ

(ÌKÌLÒ : Ifá ní kí a bọ òun, kí à mójú tó ifá dárádára nítorí kí ó lè báwa mójú tóòrò ilé ayé wa. Ifá ní kí a múnòrò ara wa níòkúnkúndùn

Èbọ rírú: eku,ẹja, epo, Obì,ẹyẹlè, Àyébò fún Ifá, Ìgbín.

Chapter 5

The rooster uses its crest (the crown on its head) for prestige and dignity; The babaláwo who cast Ifá divination teachings for Òpíílíkí, The one who will not mind his own matters, Instead was so busyworrying about other people"s matters. Ò rúnmilà advises him to fix his own matters first. He was told to make sacrifice so that he will have dignity in life. Òrúnmilà told

him that he could go on and now face other people"s problems.

Even better than if he fixes his own. After he did all of that as he was told, he then had a lot of followers. He was now happy and began singing in praise of awos.

Thus he sings: “Who will help me fix my own matters; it is Ò rúnmilà my father Èrìgiàlò, who will help me fix my matters”

E bọ:

1 Eku,Eja, Epo,Èkọ, Obì,Eyẹlé. Àyébo adìẹ for Ifá and snails.

Àlàyé:

The client who has consulted Ifá should

mind his or her own business. He should try and listen to the advice of the babaláwos. The client is advised to be close to Ifá: meaning to seek guidance and wisdom. Ifá will help the client to solve his entire problem. The client is advised to take his own matters seriously.

ÌRÓSUN MÉJÌ ÈSÈ KẸFÀ Ìbèrè ló yẹ
ilé

Àtérígbà ló yẹ ọdèdè Àkòdì kan
gbàràgàdà ló yẹ mí, N ló yẹ ìran an mi,
A dífá fún Fátúsì, ni an pè

Ní ilé alété w ọỌya
Afidí Àkò tẹlẹ lọ mọgàmọgà
Ìjẹ èdè àwọn le yé ara bàyí ni wọn dáfá
sí Wón ní kí wọn ó rú ẹbọ,

Kínni àwọn yíò wá rú lẹ̀bọ?

W ọn ní kí wọn ó rú ewúre kan Kí wọn
ó sì fí ilé àjọni kan sílẹ̀ Kíenìkan máse
lo o mó

Nítorípé ilé náà lón dá èdè àìyedè sílẹ̀
Nígbà tí wọn se bẹ̀ tán

Tí ọ̀ràn wọn dayò tán

Wọn wá bẹ̀rẹ̀ sí ní jó gáangan Onígáangan
n wípé:

Òpẹ̀n fọ Tápa

E ọ gbọni, Ò pẹ̀n fọ tápa E ọ gbọni.

(ÌKÌLÒ : Ifá ní kí aṣọra nítorí ìjà ilé
láarín ebí kíá máse bá èniyàn jẹ. Tí ó bá
jéesèntáye ni tàbí ifá títẹ̀ ORÚKỌ IFÁ
SI IFÁTÚSÌ.

EBỌ RÍRÚ: Eku, Eja, Ewúre kan,

Epo, Èkọ àti Obì.

Chapter 6

Bending down to enter the house,
Brings be fitment to the house.

It is a large living meeting room that
befits me. That is what befits my lineage.
That was the Ifá divination teachings for
Fátúsì.

In the house of Àlèté Wo Ọya, the one
who stood up high to watch Ọya, the
goddess of fire; The one that landed in
the motor moga-moga, will be able to be
in understanding. Is the reason why they
consulted Ifá.

They were told to make sacrifice.
They asked what they should offer as

sacrifice. They were told to offer a she goat;

Also to give up a jointly owned family land. None of them should try to use the land at the moment,

Because that land will cause a major disagreement in the family they should leave the land for the next generations.

After they finish making the offerings;
Their matters became happiness.

They then started to dance to gangan talking drum. The drummer was saying with talking drum;

Irony, thus;

Ò pẹ́ Úfọ́ Tápà (Ò rúnmìlà can make things possible)

Don't hear Ò rúnmìlà is speaking Tápà

(a language of a tribe in the northern part of Nigeria) Don't you hear? don't you hear?

Ebo:

Eku, Eja, Ewúré, Epo, Eko, and Obi.

Àlàyé:

Ifá warns the client who has consulted Ifá to be very careful of a major disagreement and fight among the family over the land properties. One should avoid fight. There might be a serious fight within the family. If this Ode came out in an Ifá initiation or at a new born naming ceremony divination, the name they should be given to the client shall be Ifatusi by name (Ifá destroy

misunderstanding).

ÌRÓSUN MÉJÌ ÈSÈ KEJE Òkàràkàrà, a
fiowó tikú Idàṣe gbèrègbèè wọ àkọ Bí
Erin yíò wọ odò, A kígbé bíí roro, Bí
yíò bá wọ odò

A rìn Ìkìtìm ọ Ìkìtìmọ A dífá fún Ìyá
Ìdèrè

Tí ón lọ ree máa bíọmọ Wọn ní kí ó rú
osù kan

P èlú kanyinkanyin Ó gboṣọ, kò rúṣọ
Ó bímọ tán,

Ojú n pọn ọmọ rẹ Kò ì pẹ kòì jìnnà

È wo ifá Awo kí, bí óṣe n ṣe Ifá dé
aláṣe, ọpẹ abìṣe wàràwàrà

(ÌKÌLÒ : Ifá ní kí a rúṣọ nítoríọmọ tí

kò tí dáyé, Ifá ní aboyún a bí tibitire, ó
ní àgàn yíò tiowó bọ osùn, Gbùgbón tí a
bá bímọ náà tán, kí ojú nkan máa pón
omọ náà ni kí aṣe rú ẹbọ sí.

ẸBỌ RÍRÚ: eku, Eja, Ìgbín, Osù,
kànyìnkàyìn, àyébò àdiẹ kan.

Chapter 7

Ò kàràkàrà (a babaláwo alias)

He that uses hands to lock the door;
The sword slowly goes in the pouch
When the elephant is ready to go into the
stream, He usually screams and roars.

When the elephant goes into the river,
He usually walks Ìkìtìmò, Ìkìtìmò
The size of the elephant
They cast Ifá divination teaching for the

mother of Ìdèrè

That she was going to give birth to
children

That she was going to give birth to
children

She was told to make offerings of 2
snails, a bunch of brooms; Plus a
spinach

She heard of the advice

But did not make offerings; After she had
the children The children then became
poor Not too long; not too far.

Come and see the Ifa that the babaláwo
cast as it manifests. Ifa has arrived with
the authority.

Ò pẹ the one who has the power of àṣẹ

says so and so.

E bọ:

1 Eku, Eja, Èkọ, Ìgbín, Kànyìnkànyìn,
Àyébò adìẹ. Àlàyé:

Ifá advises the client who has consulted Ifá to make offerings for the sake of a child who is not yet born. Ifá predicts that there is a relative who is pregnant. The child will be delivered successfully. Also there is someone who is having problems concerning a child. That person will be able to conceive if the client makes some offerings. However after the child is born, he or she could live a poverty that is why the client should make offerings to prevent poverty in the life of the child.

ÌRÓSUN MÉJÌ ÈSÈ KEJO

È bìtì jáwó fí àyà lu ilẹ̀ A dífá fún
Oyèníran, Tí ón sunkún àláílóyún Tí ó
sín gba àwẹ̀ àìrípòn Wọn níẹ̀bọ̀ ní kó rú
ẹ̀bọ̀

W ọn níọ̀mọ̀ kan ní yíò bí yí Wọn ní
gbogbo ayé ní yíò mò Òkíkí rẹ̀ yíò sì kàn
Ó rú igba abẹ̀rẹ̀ kan
Àgùntàn kan, ọ̀kànlá owó

Àtí àmù epo kan
Nígbà tí oyèníran máa bí Ó bí Òjó
Ifá níẹ̀nikan ń sunkún ọ̀mọ̀ Yíò sì bíọ̀mọ̀
nàà
Ọ̀kùnrin níọ̀mọ̀ nàà yíò jẹ̀

Chapter 8

È bìtì (a trap) snaps and hit the chest on the ground. He cast Ifa divination teaching for Oyèníran; She was crying because she does not have a child, She was fasting in prayer because she wants to have a child. She was told to make offerings.

They told her that she would give birth to a child. They said the whole world would know the child.

She will also be a very famous child. She made an offering of a big calabash of Abere leaves, 1 lamb, and 1100cowries" equivalent money.

And also one keg of palm oil When Oyèníran gave birth, she gave birth to the rain. Ifá says someone is

crying to have a child.

She will be able to have the child.

The child will be a baby boy.

Ebọ:

1 calabash of abere leaves, 1 lamb,

1100 of cowries equivalent in money,

Obì, Eku, Eja and Otí.

Àlàyé:

The client is advised that there is someone who is looking to have a child.

Ifá predicts that the woman will have a child if she makes offerings, and that the child will be famous like the rain. The child will be a baby boy. There is nowhere people do not know about the rain. The child will become famous

worldwide.

ÌRÓSUN MÉJÌ ÈSÈ KÈSÁN Igúnnúgún
fí ojú sí èyí Igúnnugún fí ojú sí Ọ tún Tí
ón lọ gba idà Òrìṣà Tí ón lọ gba idà
àpàrààà Wọn ní kí ó rúẹbọ

Òbúk ọ kan,
Egbètalélógbọn àti aṣọ dúdú
Ara rẹ lẹbọ
Nígbà tí Òrìṣà gba Obìnrin yí tán Nítorí
nàà, ó lọ kọ ilé rẹ sìọ̀nà àgbàlá

Nígbà tí ènìyàn bá k ọjá
Ara á fu òrìṣà pé
Bóyá ẹnìkan yíò tún gbàá lẹwọ oun
Nígbà nàà ni wọn wá fí dá orin pé
ORIN: Ọsàn pọ̀n wẹ̀rẹwẹ̀rẹ̀

Eni bá fin Idán, á rí Idán.

Chapter 9

Ìgùnuku (Ìgùnuku masquerade) was watching this side; Ìgùnuku was watching the right side;
He was going to take the sword of Òrìṣà.
He was going to take the sword of lightening. He was told to make offerings.

One he goat, 620 cowries equivalent in money,
A black cloth;
That he has is part of the offerings;
After Òrìṣà has taken possession of the wife, he went and built her cottage in the eye on her.

Whenever anyone passes by, he is always suspicious that someone is looking to take his wife away. Then the people of the town made a song. Thus sing: Ọsàn pòn wéréwéré Ẹní bá fíndán árídán.

Which means that anyone that tries something stupid will regret it.

Ẹ bọ:

1 he goat, 620 equivalents of cowries in money, a black cloth that belongs to the client. Obì, Eku, Ẹja, Obì and Ọtí.

Àlàyé:

The client is going to have something that is very important to him or her like a wife. He will be very possessive of his

wife. We will keep the wife and if anyone tries to take what wife away they will regret it. Ifá speaks in parables. It does not have to be a wife it could be something else that is very important to the client. The client should make offerings so he or she will be able to keep something that is very important to him or her.

ÌRÓSUN MÉJÌ ÈSÈ KÈWÁ Ojú tí ón
pón awo, àpónkú kó
Òsì tí ón ta awo, àtalà Bó bá pẹ tíí
Á ò fiòrò yííṣẹrín A dífá fún àpón

Ní ojó tí ón sawo relé onídèrè
Wón ní kí onídèrẹ gbé èsunomọ rẹ fọkọ
Wón ní kí àpón náà ó rúbọ
Àpón lọ sí ilé onídèrè

Àdàṣẹ àpón

Àf ọṣẹ àpón,

A mún èṣuù ko àpón o Àpón dé o, a bẹnu
sonbẹ

Chapter 10

The poverty that is the condition of an awo will not kill awo; The penny that is the condition of an awo will turn into prosperity; After a while, it will become a laughing matter (or happiness); This was the Ifá teaching that was cast for the unmarried male;

The day that he was going to Onídèrè's house for Ifá venture; They told Onídèrè to give her daughter in marriage. The

unmarried male went tot he house of Onídèrè;

The unmarried male also was told to make offerings; The intent of the unmarried male,
The wish of the unmarried male
Esun (the daughter of Onídèrè)
Was given to the unmarried male.

The unmarried male arrived smiling.

E bọ:

Eku 1, Eja, Obì, Epo, Oti and enough money for the babalawos who will pray for the client so that he or she will get what he wants or needs.

Àlàyé:

The client who has consulted Ifá could

be going through some hardship; it could be financial hardship or some type of poverty. Ifá predicts relief. Ifá says things will eventually get better for the client who has consulted Ifá. He or she will later be happier and have everything that he or she desires; there could be a potential wife for the client.

ÌRÓSUN MÉJÌ ÈSÈ KỌKÀN LÁ Ọṣọrọ
bàbá ọjò

Dífá fún Oyèníran Tííṣe bàbá ọjò
Wọn ní kí ó rúbọ Nítoríomọ rẹ

Ko le ní à ṣe lẹnu;
Ó gbọẹbọ, ó rú,
Abéré kan, epo, èkọ, Obì, àti bè bè lọ.

(Ifá ní kíí elèyí fí abéré kan gún ilẹ kí ó

bọ bàbá rẹ níbẹ).

Chapter 11

Ọṣọ rọ, the father of rain cast Ifá divination teachings for Oyèníran, Who was the father of rain;
He was told to make offerings so that his son will have authority.

He listened to the advice; he made offerings. Offering of 1 needle, palm oil, and kolanuts.

E bọ:

Ẹku, Ẹja, 1 needle; as you see the Rain come down like a needle or string.
Àkùkọ, Adìyẹ, Epo pupa, Iyò, Obì, Orógbó, Atare, IsuỌ gèdè, etc.

Àlàyé:

This is a story of the Rain and its authority. The father of the rain made offerings so that the Rain will have the authority. That's why when it rains everyone tries to get out of its way. Everybody that the rain makes the Rain for a cover in the Rain. It is the impact that the Rain makes. The Rain also blesses the Earth and helps the plants to grow, therefore, supporting life. People in many places pray for the rain to fall.

ÌRÓSÙN MÉJÌ ÈSÈ KEJÌLÁ

Oókan sẹ̀kẹ̀rẹ̀

Babaláwo

Ló dífá fún ojúto

Wọn ní kí ó rúbọ lááfia

Ojúto rúbọ
Ara bèrè sí ní dèé

(Ifá ní kí A rúbọ ìdèra, ifá ní kò sí
àlááfia. Kí A rúbọ kí Àlááfin le jé tẹni).

Chapter 12

Ookan Gb ẹ̀sẹ̀rẹ̀ (a name of a babaláwo)
The priest of the gutter;
Cast Ifá divination teachings for the
gutter; He was told to make offerings for
peace. The gutter made the offering.
He began to be peaceful.

Ẹ̀bọ:
Eko, Epo pupa, Ọ̀ gèdè, Obì, Orógbó,
Àmàlà and Ọ̀bẹ̀ Ilá. (Okro)

Àlàyé:

The gutter on the seven was at one time in hardship. The gutter was asked to make offerings. Ifa says that the client might be living in hardship. If he or she makes for the gutter.

ÌRÓSUN MÉJÌ ẸSẸ KẸTÀLÁ Ìtárúkú
ta,
Ìtarùkù ta
Rùkù-rùkù ta ta, ta,
Dífá fún Ìgbá
Ìgbán sawo rò-ÒdeÒ yó
Ìjéolówó yíí, ÌgbáÒ yó nilé; Ìgbá kí lọ
wá dóko

(Ifá ní kí a mááfi ilú wa sílẹ̀; lọ dúró ní
ibòmíràn; kí Ayé yò ojúràn ká kiri, Ifá ní
ilùeni láo ti là, la ó ti lówó-lówó.

Chapter 13

Ìtarùkù ta (an expression that means ground????? Ìtarùkù ta

Rùkù rùkù ta, ta, ta, (an expression “””””)

Cast Ifá divination for the pumpkin fruit

The pumpkin was going to Ò yó. As his place. Igbá what are you looking for in the farm?

Ebọ:

Make offering to Èṣù, Eku, Eja, Epo pupa, Obì, Orógbó, Atare, Otí, Oyin, Iyò, Ìrèké, Àgbọ̀n.

Àlàyé:

Ifá says that the client should not leave his or her town to go stay somewhere else. The client should not be going

around to the other to towns to settle.
His or her prosperity lies within his or
her own place, town or country. One
does not have to go abroad to succeed.

ÌRÓSUN MÉJÌ ÈSÈ KERINLA Esinsin
lò pòdòdó Orí Ní kò rí iléokọ gbé;
Ólóbùró lò wẹ wẹ, wẹ, Ló kosùn láya
Dífá fún Àgùnfon

Tíí s ọmọ Oníran nran
Ó ní, Ajé làwáán ní niran àwa Àgùnfon
dé Óniranran Ọmọ làwáán bí niran àwa
Àgùnfon dé Óniranran-ran Ọmọ làwáán bí
niran àwa
Àgùnfon dé Oníranran-
Ire gbogbo làwa ní niran àwa
Àgùnfon dé Oníranran

(Ifá níẹbí eléyì kò ní ráhùn kankan. Ifá ní ibi kan kò níṣelẹ̀ si àtiẹbi rẹ̀ṣùgbón kí ó rúbọ).

Chapter 14

It is the fly that has flown on its head,
Where she could not have the husband's
house to live in;

Olóbùró, an African bird, was taking so
much bath that she ended up with red
cam wood colored feathers on her chest;

Cast Ifá divination for Àgùnfon, who
was the son of the lineage. He said we
always have money in our lineage.

Àgùnfon has arrived the lineage family
line.

It is children who we always have in our

lineage.

Àgùnḡon has arrived the lineage family line.

It is all prosperity that we have in our lineage. Àgùnḡon has arrived the lineage family line.

Ebo:

Àlàyé:

Ifá says that the client's family will always be blessed with all good things in life and they will not suffer. For the client to be nice and make offerings. Everything in her or his life will be successful.

ÌRÓSÙN MÉJÌ ÈSÈ

KẸRÌNDÍNLOGÚN Èjì Ìrósùn ní ó gbàwẹ̀ Dífá fún Òní;

Ọmọ Onísìnko

Ọmọ Kọnkọlọyọ, Wọn ní ó wá rúbọ Ọ sì
gbẹbọ ó rúbọ,

Kéé pé o,

Kòò jìnnà

Owó a fí raerú

Kò tó owóọmọ

(Ifá ní A ó bímọ púpọ, gégébí odù yí tí
sọ. Ifá níọmọ ní kíkí A ma wá ká, Ifá
níọmọ yíò pọ, Wọn yíò sì yọrí).

Chapter 15

It is the two Ìrósùn that fast in prayer;
Cast for Òní, the child of Onísinkó. The
child of Konkolóyọ;
They told him to make offerings.

He listened to the advice and made the

offering; Not too long; not too far,
The money that we spent to buy the
slave, is not as much as what we spent
for one's own child.

Ebọ:

Make ebọ to Ọ sun, Oyin, Iyò, Ìrèké,
Èkuru

Àlàyé:

Ifa says that the client is going to have a
lot of children in life. Ifá says that if the
client wants children he or she will have
them if he or she makes offerings and
prays for them. The children of the client
will succeed in life. He /she will be
successful with investment.

ÌRÓSUN MÉJÌ ẸSÈ

KẸRÌNDÍN LÓGÚN Àdán kó, Àdà roko

Àdán kọ, Àdà rodò
Àdà wá ní Ìforóforójà
Dífá fún ẹlẹkọ Ìdànrè
Tó máa lórò kálẹ́ ó tó lẹ
Wón ní kí ó rúbọ; Kíí ó pa Ibùsò rẹ dà
Elẹkọ Ìdànrè rúbọ.

(Ifá ní kí eléyìi fire fúnẹlẹkọ. Ifá ní kí
elèyí fiòpòlòpòẹkọ rúbọ, kí ó ba le jẹ
èniyàn láyẹ, kí ó yí isò rẹ tó tínṭa ọjà
padà)

Chapter 16

Where is the machete? the machete has
gone to the farm. Where is the machete?
The machete has gone to the stream. The
machete is in the preparation for
fighting.

The one that is going to get rich before daybreak.

She was told to make offerings;
She was told to change her point of station.

The pap seller of Idanre made the offering by listening to the advice.
She became prosperous.

Ebọ:

The client is advised to use corn pulp to make offerings to Ògún and Èṣù; palm oil, Epo pupa, Iṣu, Ò gèdè, obì, Orógbó, Atare, Iyò, Oyin, etc.

Àlàyé:

Ifá says that the client should pray for success in life. The client should change the location of his or her business. A lot

of success will come for the client if he
or she yields to the advice.

Ò WỌ ẸRÍN MẸJÌ ẸSẸ KÍNNÍ Aparun
sẹgi lókè ìhín

Aparun sẹgi lókè lẹhún

A dáfá fúnòwón

Tí ó re ogun tẹntẹsin

Ogun tí òun n lọ yí

Òun lè jà àjàlà níb è? NiÒ wón dá ifá sí

Wón ní yíòsẹgun

Gbùgbón kí ó rú ẹbọ

Ó ní kìn ni òun yíò rú niẹbọ

W ọn ní,ẹwù ọrùn rẹ niẹbọ Kí ó sì rú
ẹgbàájọ owó

Ó rúbọ tán, wón sẹ ifá fun un Ó sì ja
ogun náà ní àjàlà Ó ja Ogun náà ní

àjàmẹrú

Ó mú ọkùnrin, ó sì mún Obìnrin Ó sẹgun
síwajú

Ó sẹgun sẹyìn

Ó si biètá lulè láarín

Ó wán yin àwọn awo rè

Àw ọn awo rè náàń yin ifá Ó ní, Ta ni
yíò mu ẹ méjì o Ọ wọn ní yíò mún méjì o

“A o s e àşeyorí lórí oun tí a dá ifá lé
lórí, ifá ní àşeyorí á jé tiwa. Ifá ní a fẹ lo
ibìkan, kí a rúbọ kí a le kéré ti ibẹ bọ.
(Ebo RÍRÚ: Eku, Eja, obì, aşo tí á wò
sòrùn pèlú owó Awo)

VIII.Ọ WÓ NRÍN MÉJÌ

Chapter 1

Aparun won the war up this side;
Aparun won the war up that side;
They were the babaláwo that cast Ifá
divination teachings for ọwón; He was
going to the war of Tèntèsí (the bean
top)

He divined for war that he was heading
to; He inquired if he will survive it;
That was why he consulted Ifá.
They told him that he would be
victorious.

But that he should make sacrifice.
He asked what he should use for the
offerings,
They told him that it is the clothes on his
own back that he should use for the
sacrifice. Also to offer 16,000 cowries

equivalent in money.

He finished making the offerings and they made Ifa for Him. He fought the war and captured war slaves.

He captured males and he also captured females;

He won the war to the front

He won the war to the back.

He knocked his enemies down in the middle.

He was then praising the babaláwos that cast Ifá for Him. His babaláwos were praising Ifá. Ifá was praising Olódùamarè.

He was singing who will catch the two
Ò wón catches the two.

Ebo:

Eku, Eja, Èkọ, Obì, the clothes on the back of the client plus some money for the babaláwos.

Àlàyé:

Ifá says that the client who has consulted Ifá will have victory on the matter that he or she has asked about. There is someone that is getting ready to do something major or risky in his life. If the person makes offerings he or she will have victory. The clothes on one's back are a cover. The specific of the offerings reflect giving up of one's cover and going out there without shame or desperation to be covered and the perseverance for survival is also

reflected in the offerings. Ifá says that the client who has consulted Ifá might be planning on going on a journey. Ifá says that the person will bring prosperity from the journey.

Ọ WỌ ẸRÍN MÉJÌ ẸSÈ KEJÌ Wọwọn,
wọnwọn, ọwọnrọn wọnrán A dífá fún
wọnrán, wọnrán ọwọn Inú ló fíi selé
Àtàrí ló fíṣe èbùrúọ̀nà
Ọ wọnránwọnrán, tú ọmọ awo sílẹ̀

Kí ó rí ibi i ṣe ayé rẹ o Ẹ kíí múnọmọ Ifá
Ẹ o si gbọdọ mun ọmọ Odù Ọmọ Odù
nìyí
Ẹ tu u sílẹ̀

Ẹ jẹ kí ó lọ Ẹ tu u sílẹ̀ Ẹ jẹ kí ó lọ

ÌKÌLÒ : Ifá ní kí a rúbọ kí àrùn tón ẹ ni
le kúrò láraeni, ifá ní kíeni tó wà nìdíòrò
nàà lè jáwó.

ÈBỌ RÍRÚ: Eku Èja, ÈKỌ, Obi, Òkété,
Àkúko, àyébò pèlú ewé ifá **Chapter 2**

Wonwon, wonwon, Owonwon, won-
won

Consulted Ifa divination for Wonwon-
wonwon-own; He took the stomach of
his house;

He took the head of his road;

Ò wònrànwònròn releaseỌmọ Awo
(letỌmọ-Awo free) To let him live his
or her life.

You do not take the child of Ifá; You
should not take the child of Odù. This

is Omo Odù.

Let him or her goes; let him or her free.

Release him or her and let him or her go.

Ebo:

Eku, Eja, Èkọ, Obi, Òkété, Àkùkọ, 1 hen with Ifa leaves.

Àlàyé:

Ifá is saying that the client who has consulted the babaláwo might have a sickness that he or she is looking to relieve and care for. Ifá says that one must let go of the sickness or disease that is tying one down. Also all negativity that is holding the client back will go away if the client makes the offerings and the babalawo makes prayer with the offering he or she will

be free of negativity and he or she will
be able to live in peace.

Ò WỌ NRÍN MÉJÌ ẸSÈ KẸTA Àtéléwọ

o lee hunrun ihere ihere

Kòşe fẹréfẹré

Kó rí fẹréfẹré bí àlà

A dífá fún Mofẹeni

Tín lọ rée kowo lódò Kìfẹeni

Ojú ní n pọn Mofẹeni

Ló bá lọ kówó lódò kìífẹáni Oba wán

wá òkú adìyẹ Tí yìò fìşẹ Òògùn

Kíomọ rè kan soşo ó lèyè

Mofẹeni sì ti bèrè sí ní sin Kèéfẹání

Ní oko Gbàmírámí, oko yíi ni Mofẹeni

tiń sin àkùkọ adìyẹ Adìyẹ yí í sì ti kú

sínú àgò

Àwọn òníṣẹ́ọba wá rí
Òkú adìeṣe yíí dé oko gbà mí gbà mí

W ọ̀n wà bèrè lówó Kìífẹ́ání
Pé tani ó ní adìye náà,
Kìífẹ́ání ní òun kọ́ọ
Ó ní olórun ma jẹ́ kí òun ó dé Àkùkọ
adìye tí ó ti kú mọ́ inú àgò ní tòun Ó ẹ̀
bíỌba fẹ́ múnẹ́nítí ó ní àkùkọ náà ní

Ó ní, ìw ọ̀fà òun, olóribúrukú kan bàyí
Ló ní àkùkọ adìye náà,
Wéré ó ti rànṣe sí Mofẹ́eni
Ní okoo Gbamíorámí, níbi tí ó gbén ṣìṣe
àṣedòru Níbi tó gbén singbà tí ón ṣèsín
Tón ṣìṣeṣe bóo-jí-jími
Tí Mofẹ́eni tín ṣìṣe, àṣe ẹ̀ di ààjìn
Nígbà tí Mofẹ́eni dé
Wón bí léérè wípé,ṣe òun ló ní òkú adìe

náà Ó sì dáhùn pé òun ni.

W ọn ní àwọn fẹ rà á ni

Kí Mofẹni tó yaenu fohùn Wọn ti fún
níòpòlòpò owó Wọn ní owó àkùkọ adìẹ
rẹ nù-un Ni Mofẹni bá diolórò ó di
alájé

Ó wá n yinfá, ó ní; Mo fẹ,
Đ ó lówó o,
Ìyèrè,
Mo fẹ

N ó bím ọ
Ìyèrè,
Ìyèrè tí tí la ó fí òní sun Ìyèrè

ÌKÌLÒ :- Ifá ní kí a rú ẹbọ, kí afẹhìntì
wa maa ba kú, Ifá ní kí a rúbọ kí a le

diolólá àti nítorí àìsàn

EBỌ RÍRÚ: Eku, Eja, Èkọ, àkùkọ, Obì,
pẹ̀lú Owó Awo.

Chapter 3

The palm of the hand cannot grow hair,
ìhéré-ìhéré;

It does not do vague;

It does not look vague.

They cast Ifá teachings for Moféńí, (a
name that means I like to have.)

He was going to borrow some money
from Kìífẹ́ání (a name that means the one
that doesn't like others to have)

Moféńí was in need and very poor.

He went to borrow money from Kìífẹ́ání.

At the time the king was looking for

dead hen which he needed to take some medicine with so that the king's only child would survive.

Because Mofení cannot pay his debt to Kìíféání, he had been working for him at his (Kìíféání's) house. At the farm of Gbàmíràní

That was the farm where Mofení was raising a rooster;

But the hen has died in its cage.

The servant of the king was looking for the dead hen around the farm of Gbàmíràní; He said, May God not let him keep a dead rooster in a cage.

He thought the king was going to arrest the owner of the hen; He said, it belongs to one stupid servant.

Moféní was quickly sent for;

At the farm of Gbàmírá mí,
Where he was working all night in order
to pay back his debt to Kìíféání; where
he was doing labor work in disgrace;
Where he was doing the work of
“When you wake up wake me up”

Where Moféní was working all night.
When Moféní arrived they asked him if
he was the owner of the dead hen. He
answered them that he was the owner.
They said to him that they want to buy
the dead hen from him

Before Moféní could open his mouth to
talk, they already offer him a lot of
money. They told him that that is the

money they pay him for his hen.

Then Mof éní becomes prosperous and very rich. He then started to sing praise to Ifá.

He said:

I want to have money,

Ìyèré,

I want to have children

Ìyèré

(Ìyèré) the songs of Ifá is what we will sing all day.

E bọ:

Eku, Eja, Èkọ, Àkùkọ, plus Owó Awo.

Àlàyé:

The teaching of Ifa is predicting for the client to have courage and perseverance

and through hard work he will become prosperous and rich. Ifá says that the client should make offerings so that all his or her problems will become joyful instead. The client should make offerings so that he will become successful and prosperous in life.

Ọ WỌ ẸRÍN MẸJÌ ẸSÈ KẸRIN
Ọ wón irin níí mú Abẹrẹẹ wọ iná Ọ wón
omi níí mu akérégbè sọ̀nù Ọ wón ọmọ
níí mu ọmọ jalè
Tí wón fí i pe ebi nín pa ní òde ìdó Ẹni
kò ti kó gbón

Ẹ jẹ a fí wón wé yunyun nínú oko A
dífá fúnòwón
Tí wón yíò fí jẹ Oyè ilé bàbá rẹ Ó ní òun
kò lówó lówó

Wọn ní kííṣowó ni àwọn nńwá

Bí kò ṣe ọgbọn rẹ tí ó pọ, ní àpọjù Ni
wọn bá mún ọwọnrín joyè ilé bàbá rẹ Ó
wá n yin àwọn awo

Awo wán yin ifá

Wọn ní, a fi ọwọnrín joyè lóní o

Ire dé,

Yegede,

Yegede

A f'ọwọnrín j'oyè lóní o Aje dé,

Yegede,

Eni bímọ àbíyè ló bímọ Yegede

ÌKÌL Ọ : Ifá ní kí a rú ẹbọ, ipònlá kanń
bọ, kí a sì rúbọ ọwó ifá ní ọgbọn ní kí a
lò sí ohun tí a dáfá sí kí a máa sáré owó
nítorí rẹ.

EBỌ RÍRÚ:

(Eku,Eja, Epo, Obì,Eyẹlé,Ò ké mèsán
owó)

Chapter 4

It is the scarcity of metal to cast that gets the needle into the casting furnace. It is the scarcity of water that makes the guard fetch water to get lost; It is the scarcity of children that makes the child steal.

When they said that the child was hungry
in the town of Ìddó,
Someone that has not learned some
wisdom lets him or her be compared
with the grass in the forest;

They cast Ifá divination teachings for Ò
wón

The one that they were going to title with
the Chieftaincy of his lineage. He said
they are not after his money.

If not for his wisdom and that is in
excess;

They took òwónrín and made him a
Chief of his lineage.

He then began to praise his awos,
And his awos began praising Ifa.
They said we have made Ò wónrín the
Chief today, They were singing Ifá
songs:

Thus: Iré dé (prosperity has arrived)

Yegede (we prevail)
We made Ò wónrín the Chief today

Money has arrived

Yegede

Who gave birth, she gave birth to a healthy child, Yegede.

Ebọ:

Ekú, Ejá, and Obì, Eḡele with 9000 cowries equivalent in money for the Awos.

Àlàyé:

Ifá advises the client to make offerings for good health and longevity. Iku may be around the client; an untimely death. The client will have long life if he or she makes offerings and prevents death. It is very important for the client to stay healthy.

Ò WỌ NRÍN MÉJÌ ÈSÈ KÀRÚN

Oníkéké logún,

Alábàjà niogbòn

Oníkóólosíkóló ni àádótá

A dífá fún Odúnnbákú

Tííṣe àrẹmọ ọlọfin

W ọn ní kí odúnnbákú rúbọ Nítorí ikú

Kíí ni òun yíò rúẹbọ

Wọn ní kí ó rú àgbébọ adìẹ kan Kí ó sì

rú ààọjo owó

Ó rúb ọ,

Wọn ṣe ifá fun un

Ikú àti àrùn kò sì lée pá mó

Ó ní, Àwòdì gbé ikúú mì rá lọ tián tián

Àwòdì gbé ikúú mì rá lọ tián tián

Àwòdì gbé ikúú mì rá l ọ tián rere

Ifá ní kí a rúbọ, kí á lè dàgbà, kí ikú ma lè pa wá bàyí EBO: Eku,eja, àyébò adìẹ kan, àádójoòkẹ, epo,ẹkọ àti obì

Chapter 5

The ones that have k ẹkẹ, one of the Yorùbá tribal marks worth twenty; The ones that have Àbàjá, another Yorùbá tribal mark worth fifty; Who was the first child of Olófin, the owner of the palace. They told Odúmbàkú to make offerings, Because of death.

What should he use for sacrifice he asked.

They told him to make offerings of One hundred and fifty cowries equivalent of money. He listened and made the

sacrifice.

They made Ifá for him

O said let the eagle take my death far away from me.

Ẹbọ: Eku 1, Eja, Àyébò adìyẹ, Epo, Òkò, and Obì. 150,000 cowries equivalent in money.

Àlàyé:

Ifá advises the client to make offerings for good health and longevity. Ikú may be around the client which is an untimely death. The client will have long life if he or she makes offerings to prevent death.

Ò WỌ NRÍN MÉJÌ ẸSÈ KẸFÀ Ẹmó
lóló, awo olópòó
Àfẹbojo awo àgbàrùkú

A dífá fún kókò
Tín lọ rè ní òjò lókò
Wọn ní kókó ò gbọdò kọ òjò sílẹ̀ o
Kókó kò gbọ
Ìgbà à ì rúbọ, ìgbà àìteru
Òjò kò rò mọ, ewé kòkón gbẹ
Rírúẹbọ lón gbeni
Àìrú kíí gbènìyàn
Kò péẹ, bèèni kò jìnnà
E wà ba wa lai kù kàngiri, àìkú kàngiri
làn bá òkè
(ÌKÌLÒ :- Ifá ni kí ìyàwó àtiokọ màṣe
fira wọn sílẹ̀)

Chapter 6

The fine rat (ẹmọ lóló)

The Awo Olópòò (the rat trail)

Àfẹ̀bojo (the animal sand digger)
The Awo of Ìgbárùkú, (the sand patti)
They cast Ifá divination for the Coco
plant.

She was going to marry the Rain.
She was told that she can never divorce
the Rain. But the Coco plant didn't listen
to the advice, Because Coco did not
make offerings,
The Rain ceased to fall.

The leaves of the Coco plant began to
dry It befits one to make offerings.
Not making offerings does not befit one.
Not too long; not too far.
Come and find me in longevity.
In longevity is the way we find the
mountain.

Ebo:

Eku, Eja, Obi, Ounjẹ, Owó Awo.

Àlàyé:

Ifá advises that the husband and the wife should not deceive each other. They should try to work their differences and compromise with each other so that they may have a long life together. It is always advisable to realize one's blessings in life and try to keep them like keeping one husband or trying to keep one's wife especially when they are helpful to our lives.

Ò WÓ NRÍN MÉJÌ ÈSÈ KEJE

Abingdon awo won lode Lore Àgbà-
yàngìdì tí won dì ní àtìpa Ọkùnrin

yàngìdì yàngìdì tí wón dì ní àtìpa Dífá
fún olóóyè mẹfun
Tí yìò bu ilé olówu r"oko

W ọn ní kí ó bọ egún ilé Ó bọ eégún ilé
Ebọ rẹ ò fín
Wón ní kí ó bọ òṣà ọjà

Ó b ọ òòṣà ọjà
Ebọ rẹ ò dà
Wón ní kí ó bọ orí Ó bọ orí
Orí pá

W ọn ní kí ó bọ ilẹ Ó bọ ilẹ
Ilẹ lu
Wón ní kí ó bọ Olúbòbòtiribò babaẹbọ
Ó ní òun mọ orí lorí
Òun m ọ ilẹ n ní ilẹ

Òun mò wípé bàbáeni ni Eégún ilẹ̀
Òun mò wípé ìyáeni Òòsà ọjà
Gbùgbòn òun kò mò Olúbòbòtiribò baba
aṣọ

Ìj é kí lań bọ n"ifẹ̀
Ẹnu wọn,
Ẹnu wọn lań bọ ní ifẹ̀
Ẹnu wọn
Mo fún gbá
Mo fún awo
Ẹnu wọn,
Ẹnu wọn kó ma lè rí mi bájà Ẹnu wọn.

Chapter 7

Àgb ọngbọn (Chieftaincy title of a
babaláwo)
Their Awo at Ìlóree, an ancient Yorùbá

town;

Àgbàyàngìdì their Awo at Ìjèshà, the elder that was put in bondage;

Àgbàyàngìdyàngìgìdì tí wón dì látìpa

They cast Ifá divination teachings for Olóyèmefun.

He was told to worship the ancestral spirit of the house, He worshipped the ancestral spirit of the house. His offerings were not accepted;

They told him to worship the Òrìṣà of the market place He worshipped the Òrìṣà of the market place. His offerings were not accepted.

They told him to worship the head.

He worshipped the head and the head became bald. His offerings still were not

accepted

They told him to worship the ground.
He worshipped the ground and the
ground caved in.

They told him to worship Olúb
òbòtiribò, which is the father of Èbò. He
answered that; he knows the head as
head;

He said that he knows the ground as
ground.

He said he knows that Father is the
ancestral spirit of the house. He knows
that one's mother is the Òrìṣà of the
market place, But he does not know
Olúbòbòtiiribò.

The father of the èbò;

They told him that their mouth is what is called Olúbòbòtiiribò. The father of Èbò. And so, what do we worship at Ifẹ̀?

It is their mouth that we worship at Ifẹ̀.
It is their mouth.

I have given offerings to the calabash.
Containers of the house.

I have given offerings to the plates of the house.

It is their mouth.
Their mouth will not be able to fight me.
It is their mouth.

I have swept the walkway.
It is their mouth; their mouth will not be able to fight me. It is their mouth.

Ebo:

Ewúré, Àkùkọ, Epo, Ata, Iyò, Ọtí, Owó
Awo and menu.

Àlàyé:

Ifá is teaching the client in the Odù that one father and mother are like God or the spirit. The father is a representation of the spirit of the ancestors. And that the mother is the spirit of prosperity. One must always worship them. The client must not also forget the other people around them and the energy of their mouth and their spoken words. As people can use their mouth to destroy other people by talking bad about them or bad mouthing them. The client should make offerings so that the people of the

world will not use the mouth to fight with the client. Prevention against rumors and other bad mouthing in the media and so on. Ifa expresses the importance of feast offerings, feeding the mouth of the people with cooking food that will require the use of the bowls and plates of the house. It will also require house cleaning and rearranging. All these are part of the Ebo/offerings.

Ọ WỌ NRÍN MÉJÌ ẸSÈ KẸJỌ Ọdún
sùré tíí ọ

Bẹẹ wọn kò bọdún

Osù búrìn gàdà

Bẹẹ wọn kò kosù lònà

Ọmọdé lógún bẹmbẹ ojú

B ẹẹ wọn ọ rí ìwọ Ọlórún

Àwọn ni wọn dífá fún Ọ̀ rúnmilà Níjọ
tón lọ rée bá ọ̀gún tẹ Onírè nífá Wọn ní
kí ó síkalẹ̀ẹ̀bọ ní síse
Ó gbẹ̀bọ, ó rúbọ

Ìj é ọ̀gún dé, Alájù gbéré
Ò báse ọ̀wọ fún mi lójó kan ìjà Ọ̀gún dé
alájù gbéré

Chapter 8

Ọ̀dún, the year, ran on for long;
We could not catch up with the year.
Ọ̀sù, the month, walks on,
And we do not meet Ọ̀sù on the ways.
The youth looks up high but they do not
see Ọ̀lórún, the Supreme God.

They were the babalawos who cast Ifá
for Ọ̀ rúnmilà, the day he was going to

help Ògún, the god of Iron, to initiate (Oníre) the owner of Ire, an ancient Yorùbá town, into Ifá worship.

He was told to make offerings.

He listened to the advice of Ifá.

The Ògún arrived, Alájú gbéré .

Ẹbọ:

Iṣu, Epo, Ò gèdè, Ẹmu Ò pẹ, Ẹwà and Owó Awo.

Àlàyé:

The client who has consulted Ifá should seek the protection of Ògún. There might be some danger coming into the house or into the life of the client. It could be a fight or war. The client should play safe and pray to Ògún so he or she can avoid being injured.

Ò WỌ NRÍN MÉJÌ ÈSÈ KÈSÁN

Adéolú tí ẹ awo wọn lóde Àjíkéolú
Adétutù n ẹ awo ló óde Ajífòràn rere ló
A dífá fúnỌ rúnmilà, tón sawo ló
Àjíkéoko Tí wọn sọ fún wípé kí ó fi
ewúré bọ òkè iponrí rẹ, Kìònà àjò rẹ lè
dára
Ọ rúnmilà kò bọ iponrín rẹ
Nígbàtí ó dé ibi tí ón ló

Kò sí ẹnì tí ó wá síòdò rẹ látise awo
Nígbà tí ó rí pé ebin pa òun
Ó wá padà sílé, ó ló ré bọ òkè iponrí reẹ
Nígbà tí ó pa ewúré nàà
Ó pín fún àwọn àgbààgbà ilú
Wọn sì bèrè sí ní fun níẹgbèwáẹgbèwá
Ọ rúnmilà wá di olówó
Ó wán korin wípé

Kabí owó mọ wá o

Ara ènìyàn ni owó mọ wá o Ara ènìyàn
ni owó mọ wá o.

Chapter 9

Adéolú is the babaláwo of the town
called Àjíkéolú

Adétutù is the babaláwo of the town
called Ajífonranrere lọ They cast Ifá
divination teaching for Ò rúnmilà,
Who was going on Ifá divination
practice to the town of Àjíkéolú. He was
told to make offerings of Ewúré to his
Ikin.

So that his journey would be favorable.
Ò rúnmilà did not worship his Ikin of Ifá
When he arrived to the place where he

was going to practice Ifá No one came to him for divination. When he found out he began to starve. He went back home. He went to worship Ikin of Ifá.

When he make the offering of the she goat
He distributed it among the elders of the town;
They then began to give him two thousand cowries equivalent in money.
Ò rúnmilà then became wealthy.
He started to sing.

Thus, where is the money that I wanted?
It is with the people, the money that I want;
It is with the people the money that I want.

Eḃo:

Ewúré, Epo pupa, Iṣu, Iyò, Ọtí, Owó
Awo.

Àlàyé:

In this Odù, Ifá teaches the importance of listening to the advice of the babaláwos. It is always rewarding to make offerings. IfỌ rúnmilà had made offerings, he would not have been starving all along. But then, when he later made theEḃo, things began to get better for him and he became successful.

Ọ WỌ NRÍN MÉJÌ ẸSÈ KẸWÁ Ọlá ná
owó ní íṣe awo wọn lóde Ìdó Ọlá náṣesè
níṣe awo wọn lodéỌ̀ tún Oto,ọya níṣe
awo wọn ní kóró èwe Ọlájàntièlẹ̀
Ibi tí o bá wà lórí awo lòní

Kí ó máa l ọ kí máalo ilé omi
A dífá fúnỌ́ rúnmilà
Nígba tí ọ́n sawo lọ ọ́deỌ́ yọ
Wọn ní kí ó rúbọ
Àkukọ adiye méjì,ẹyẹlé kan, obì mẹta,
epo pupa, nítorí pé kíọ̀nà rẹ̀ lẹ̀ dára.

Ọ́ rúnmilà rúẹbọ, ó sì gbé sì etí odò
(Ifá ní kí a rúẹbọ. Nítoríọ̀nà àjò, tí an lọ
kí a ba lẹ̀ kó isẹ́eni dé ilé)

Ọ́lánawọ́ is the babláwo of the town of
Ìddó;

Ọ́lánaẹşẹ́ is the Awo of the town ofỌ́ tún

Ọ́tóỌ́ya is the Awo of the Kóró
ewélájántielè

Negativity that could be on the head of
Awo today

Should leave, should leave to the house
of the water.

Cast Ifá divination teachings for Ò
rúnmìlà

When he was going on Ifá venture to Ò
yó town.

He was told to make offerings;

To make offerings of two hens so that his
venture would be successful.

E bọ:

Adiye 2, Eṣelé, Obi 3, Epo pupa, Owó
Awo. The offerings should be placed by
the river. Àlàyé:

Ifá advises that if the client is going on a
venture or trying to start a business, he
or she should try to make offerings in
preparation so that the venture will be a

success. Ifá teaches that it is always very good to make plans and offerings before one starts a business or sets out on a venture.

Ò WỌNRÍN MÉJÌ ÈSÈ KỌKÀN LÁ Ò
wọn owó láa náá owó mini
Ò wọn oúnje láa pè ní ìyàn
Ò wọn Omi ló wọn náá lé ìsun omi, Dífá
fún Oòyọwọn;
Tíí s"ọmọ Ọba léyọ ajọri

W ọn ní kíkí ó rúbọ
Kíọja rè ma báa kùtá
Ooyọwọn rúbọ;
Oòyọwọn rúbọ,
Gbogbo nkan rè wá bèrè sí dára

Ìjẹ: ẹ sáré wá kíẹ wá rajàọmọ ọbaẹ

pòṣèṣè wáẹ rájà ounyòwón,ẹ sáré wá,ẹ
wá rajà ọmọ-Awo, àt"Èwe àt"Àgbà ní
rajà ounyòwón.

(ifá ní kí A rúb ọ, kíọjà wa lè tà, Ifá ní A
o jèrè, A ó kó èrè délé) It is when money
is scarce, that we look for money It is
when there is no food, that we say there
is famine. It is when there is no water,
that we say there is drought.

They cast Ifá divination for ooy ọwón,
who was the princess of the town called
Elẹyọajón; who will establish the market
place and prosper.

Hurry, come and buy from the princess.

It is both the old and the young, who
come to buy from the princess. Hurry,

come and buy from the princess.
(È sàré wá,È wá rajàỌmọ Ọba)
(À tièwe Àt"àgbà Ní rajà Onyowon)
È sàré wá,Èwá rajàỌmọ Ọba.

Èbọ:

Èku,Èja, Obì, Epo Pupa,Ọtí, Owó Awo,
Ohunenu í jẹ) Food & Menu menu.

Àlàyè:

Ifá is blessing the client who has consulted with the babalawos that in hard times when other people do not have the client or customers will have. The client should think of having his or her own business. The client will prosper and have success with his or her own business. Ifá says prosperity is coming into the life of the client who has

consulted the babaláwo.

Ò WỌ NRÍN MÉJÌ ẸSÈ KEJILA Òkúta
balẹ koṣẹjẹ

Dífá fún ọwọ,

Tííṣe ọmọ abẹrun jẹun

ọmọ ọwọ kí kú lójú ọwọ;

ọmọ ẹsẹ kí kú lójú ẹsẹ

ọmọ àdán kíí tojú àdán kú Ewéèlà kíí bá
ewé oko rẹ

Ifá ní kí A rúb ọ nítorí àárẹ, Ifá ní kí a
tún rúbọ, ọmọ ẹnì ma ba kú. The stone
hit the ground but did not bleed;

Cast Ifá divination for the money, who
was the child of Abẹrún-jẹun, (the one
that has and eats them) The finger of the
hand does not die in the presence of the

hand.

The toes of the foot do not die in the presence of the foot.

The children of the Bat do not die in the presence of the Bat.

The leaves of Èlà, a special tree, do not shed their leaves with the rest of the trees in the forest.

Èbọ:

Make offerings to Èṣù & Ògún. Àkùkọ Adìyẹ, Epo pupa, Orógbó, Obì Atare, Eku, Èja, Ọti Oyin, Ìrèké, etc.

Àlàyé:

Ifá says that the client should make offerings to prevent sickness. Also to make offerings so that one's children do not die in one's lifetime. The client should

pray for longevity also not to witness tragedy in his or her life. Prevent not to be involved in a group disaster.

Ò WỌ NRÍN MÉJÌ ẸSÈ KẸTÀLÁ Ò
rúnmìlà ló wọn,
Ifá mo ló wọn
Dífá fún ọlọfin Àgbòdìwọnràn Tíí fí
ọjóójúmọ jẹ nírángun ọtá Wọn ní kí ó
rúbọ

Eku, Eja, Àkùkọ kan, Ọlọfin sì rúbọ tirẹ,
Ó sẹgun àwọn ọtá rẹ

Ifá niẹbọ iẹsẹgun ọtá ni kí a rú lórí ohun tí
ó dáfá sí

Chapter 13

Ò rúnmìlà says it is scarce;

Ifá says it is scarce;
Cast for Olófin, Agbódìwònrán, the big
Ram. He who was surrounded by
enemies. He was told to make offerings.
Fish, 1 rooster, rat.
Olófin made the offering and conquered
his enemies.

Ebọ:
Make offerings to Eṣu, Ògún, Eku, Eja,
Àkùkò kan, Epo pupa, Obì, Orógbó,
Atare, Otí, etc.

Àlàyé:
Ifá says that the client is in the midst of
enemies. The client will be able to have
victory over his or her enemies if he or
she makes offerings. One has to realize
that there are good people and also bad

people in life. There is possibility of jealousy and envy from people around us especially if one is doing good and better than other people.

Ò WÓ NRÍN MÉJÌ ẸSÈ KẸRÌNLÁ

Aparun ns ẹgi lókè hìn
Aparun nsegi lókèòhún
Dífá fún ọwọn;
ọwọn n roko àmùn méjì
ọwọn ló rú o,

Ọ wọn ló tú ú,
Ọ wọn ló roko àmùn méjì o. Ifá níyìn lẹ
ibìkan, kí ó rúbọ; kí óhun lẹ dára, kí ó lẹ
kèrè bọ níbẹ, Ifá ní kí á rúbọ ọjà títà náà.

Chapter 14

The Bamboo tree up this hill;
The Bamboo tree up that hill;
Cast Ifá divination for Ọ wọn, name of
Odù Ọ wọnrín Ọ wọn was going to the
venture of taking two; Ọ wọn was made
offering.

Ọ wọn presented the offerings.
Ọ wọn was the one that went on
adventure of taking two.

E bọ:

Eku, 2 Eku, 2Eja, Àkàrà, Iṣu méjì, Oyin,
Iyò, Èkọ. Àlàyé;

The client will have double prosperity

Ọ WỌ NRÍN MÉJÌ ẸSÈ KẸDÒGÚN Ọ
pẹ aláńgbá jíjí;

Dífá fún wọn lóde Irẹmọ;

Níbi wọn gbén sunkún aláìlóruko

Wọn ní kí wọn rúbọ
Wọn ní ire méfà lẹbọ wọn.

W ọn rúbọ, wọn sì sẹfá fun wọn Wọn ní
kí wọn máa rí mólẹ Ibití wọn ri ire mó
Tí wọn kò rí ire rì mólẹ mó Tí ire tí wọn
ńrì tán sí

Ni wọn ń pè ní Ìrẹmọ
Ifá ní kí eléyì rúbọ, Kí ó lè jẹ ènìyàn
pàtàkì, Kí ó lè mu ilé ibùdó.

Chapter 15

The complete Lizard,
Cast divination for them at Iremọ,
Where they were crying that they do not
have a name. They were told to make
offerings.
They said their offering is in the number

(6) Six.

They told them to bury the offering,
Where they buried the prosperity;
Where they do not have any more
prosperity to bury;
That is where they called Iremo.

Ebo:

Make offerings of Àkùkò Adìyẹ, feather
of Egret, Àkùkò & Agbe; Make black
soap and bathe with them. Ifá usually
speaks in parables and sometimes it
takes keen perception to understand the
references. Translation of some of the
verses of Ifá into other languages is
almost impossible. That's why
explanation may be necessary. Ifá speaks
of someone that wants identity. The

client is crying for a name or recognition. Ifa will bless the client with identity and recognition.

Ò WỌ NRÍN MÉJÌ ẸSÈ
KARÙNDÍN LÓDÚN Ò rúnmi là ni ó di
ìgbà
Mo ni ìgbà ló dá báramí Agbọnìrègún Ni
ìgbà háá dá tayò
Ìgbà náà dá ta àrín
Ìgbà lá dá jíyán ọbẹẹjá nílẹ̀ dẹ̀sù ní
Mòrẹ̀

Ò rúnmi là ní kẹ̀ jẹ kónígbá maṣegbá
Ìgbà Ò ni ní ọ̀nì ịṣe
Ìgbà pèrè ni eku ẹ̀ tí jáwó
Ìgbà tẹ̀nì ní Ọ̀níṣe, ìgbà.

Ifá ní kí eléyì rúbọ̀ nítorí ìgbà tìrẹ̀, ifá

gba tire tidé, kí ìgbà nàà lè dára ní kí ó
rúbọ síí.

Chapter 16

Ò rúnmilà says it is time.

I say it is time Barami Àgbonmìrègún

He said it is time that we fix to play Ayò
(an African game)

It is time we fix to play Àrín (another
African game)

It is time we fix to praise the King and
owner of More (a compound in Ifè)

Ò rúnmilà says it is the owner of time
who enjoys his or her time; It is the time
of today that the day enjoys.

The time of today, the doer, the time.

E bọ:

Àkùkò, Àgbàdò, Èwà, Obi, Orógbó,
Atare, Àgbòn, Epo pupa, Iyò, Ò gèdè. Ifá
says it is time for the client to make
prosperity. It is the client's time to make
success in life. Everything has its own
time; Ifá teaches about time and planning
for time. If he or she makes offerings, the
time has come for all the good things in
life. The rooster is the timekeeper of the
universe.

Ò WÓ NRÍN MÉJÌ ÈSÈ KÒKÀNLÁ Ò
wón owón laa fẹ wa mini
Àì sí oúnjẹ nla npè ní iyàn,
Àìsí Omińlaa déòsun
Àìsí àşẹ nláa wọ akańpà èwù jimbà-
jimbà méjì pò; A dífá fún Ònyòwón,
Tííşẹ omọ Oba lẹyọ Àjerí

È sáré wá kẹ wá rajàomọ-Ọba Àt"èwé
àt" àgbà ní raojà Onyówón È sáré wá
kẹ wá rajàomọ-Ọba

It is when money is scarce, that we look
for money It is when there is no food,
that we say there is famine. It is when
there is no water, that we say there is
drought.

They cast Ifá divination for ooy ọwón,
who was the princess of the town called
Eléyoajón; who will establish the market
place and prosper.
Run, come and buy from the princess.

It is both the old and the young, who
come to buy from the princess. Run,
come and buy from the princess.

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OJU ODU

MERINDINLOGUN

BY PROF. WANDE

ABIMBOLA Oxford

University Press,

London.

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**ORAL ODU
RECITATIONS BY
AWOTUNDE
AWORENI ILE-IFE
AND ALL
TRANSLATIONS BY
CHIEF DAYO
OLOGUNDUDU.**

**Ejiogbe Oyeku meji
Iwori meji Odimeji
Obara meji Okanran**

**meji Irosun meji
Owonrin meji Ogunda
meji Osa Meji Irete
meji Otura meji
Oturupon Ika Ose
meji. Ofun meji**

Glossary:

**A Àbo - a charm that
can get some one to be
confused. Àbọ́rú - the
offerings will smoke to**

the sky and to heaven.
Àbọyè - the priest will
prevail. Àbọsísẹ - the
prayers will manifest.
Afẹfẹ - breeze, wind.
Adégunlọlá a name
“Crown climbs
wealth”. Àgbébò the
one that have been
around “mother hen”.
Agbedémejì - center,

**middle. Àgbonìrègun -
The straight palm tree.
Nick name of
Orunmila Ajogun -
negativity, a je ogun -
those that eat wars
Ajigunwa - wake to
take position. Àjìjà -
wild wind, tornado
Àkàrà - cake Àkùkọ -
roaster**

Alápatà - butcher
Ará
orun-ancestors
Aré -
play pure Oyo dialect
Ariragàgà - a name of
Sango
Àtitaṅ - garbage
dump
Àáyá- red
colobus monkey
Aya -
wife
àtaṅpàkò - thumb
B Bíríbírí— in rotation
Bọrọbọrọ- smooth, fat.
D Dàgbà— become old

Dedere - hanging

Dogbon – play smart

**E Èbìtì - rod trap for
animals Ègun /gigun -
pounding Èlírí.- a**

**small mouse Elú– king
in Ife dialect Èèwò -
taboo**

Ẹ Èfúfùlèlè - breeze

**Ẹja - undermine Ẹnini
- dews Ẹyọajeri- an**

**ancient Yoruba town F
G Gunle- arrive at a
place**

**GB Gbàkẹ̀rẹ̀ -
dragging Gbẹ̀bọ̀ - yield
to make sacrifice, obey
to make sacrifice.**

**Gborogangborogan—
marching steps like
police march. Gbonse—
to use the toilet**

**I Ìgbà - time Ìjàkùmò -
a type of wild cat**

**Ìlúguń- an old Yoruba
town, straight town Iké
- hunch back**

**Ilugbẹndugbẹndu - a
big town in old Yoruba**

**Imí the name of Esu's
mother Imòguń -**

**Ogun shrine, where we
know Ogun Iwájú - the**

**front Ìwásẹ̀ - the
beginning, when
character “Iwa” was
created Iwin - demon
H Hìhàdeeds “Ife
dialect”**

**J Jìjádù - fight for,
struggle, scramble**

**K Kèlèkú - Yoruba
red woven cloth Kele -
Sangos charms in the**

**little gourds Kíjìpá -
Yoruba traditional
woven cloth**

L

**M Mònò mọnó -
lightening**

**Mùduńmúduń -
marrow, brain.**

N

**O Òfìńrań -
disrespectfulness,**

leopard Òfùàobì -
Kola nut that has no
split, no good for
divination. Odu
Ogbógbóorósè - an old
tree Òjùgbòmẹ̀kuṅ -
the universe, planet,
world, earth.
Òkòkòniyẹ̀lẹ̀ - mother
hen Olódùmarè -
almighty God Olókun -

the energy of the Sea
Olúẹ̀rì - The spirit of
the bottom of the
rivers Olùkù - friend
Olúmini - my owner
Oníbùjé - Red white
rose flowers used to
make tattoo mark. Oró
- pain, wickedness.
Orógbó - bitter kola
Òsorogíso - loneliness

**Òṣùgbó - an old
initiate.**

**Ọ Ọbaẹrẹke - wealthy
king. Ọbàrìsà- king of
the Orisa. Ọ fàfà - tree
bear. Ọ já - strap.**

**Ọlọfin - the owner of
the palace, God.**

**Ọlójógbọro - long
timing. Ọlọmọ - an
orisa the owner of**

children.

**Ọmọkuṅrinọrun - the
man from heaven. Ọ**

**pẹyẹkẹtẹ - the short
palm tree. Ọ yẹkú - the
prevented of death.**

**P Porogaṅporogaṅ - in
a marching step**

**R S Sónú- bitterness, a
bitter person.**

Suńkẹrẹ- dragging,

moving slow.

Gb

T Tìpètìpè - toughness

Tojútimú - all over the

face Turutu- dragging

something on the floor

U W Wòmílójú- looks

into my eyes,

disrespectfully

Y Yàgbàdo - pluck

corn, harvest corn.

**Yèmidèrègbé - my
mother that favors me,
the sea Yemoja - the
mother of fishes,
energy of the ocean.**

**Yèsí who is it “Ife
dialect” Yibiyibi - all
around.**

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**1. The Cradle of
Yoruba Culture. By:
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**Author: Chief
Adédayò Ológundúdu
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Environmental
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Chief Dayò , the
founder and executive
director of Ile
Orunmila, and the
Center for Spoken
Words & Performing**

Arts, is native to Ife-Ife, Nigeria. He was born into the Yoruba tribe, and in his adult life, was initiated as a chief of the Yoruba tribe and a priest of the Yoruba religion, a practice focusing on the worship of known in Yoruba, as Orisas,

**the seeking of
guidance through
divination, and the
seeking of natural
healing methods
through this
divination. Chief Dayo
has been very active in
carrying on the
Yoruba tradition both
in places where it is**

**commonly practiced
such as Nigeria and
the Caribbean, as well
as in America, where it
is not as common. In
1977, while in Nigeria,
Chief Dayo founded
the Ọbàtálá Cultural
Center , a center with
the purpose of further
developing Yoruba**

**music, dance, and art.
In 1987, he
coordinated the
Conference of the
Sons of Ifa in New
York City, a
conference for Yoruba
priests and priestesses.
Chief Dayo has taught
classes on Yoruba
language and**

**divination througout
the Caribbean as well
as at the Caribbean
Cultural Center in
New York City from
1981 -1983. He
continues to teach
these classes weekly, at
the Center for Spoken
Words & Performing
Arts. Despite Chief**

Dayo's religious practice, the Center for Spoken Words & Performing Arts has no religious affiliation itself .Chief Dayòreceived a Bachelor of Professional Studies degree in Construction

**Management, and a
Master of Science
degree in Urban
Environmental
Systems Management
from the Pratt
Institute in Brooklyn,
NY. Chief Dayò is a
drummer and a
saxophonist and has
performed and**

lectured at many venues in the United States, including the Smithsonian Museum in Washington, D.C. and the Museum of Natural History in New York City , as well as many colleges across the country. Chief Dayòis also an

**artist and an
environmentalist .**